

THE  
Picture of a per-  
fit Common wealth,  
describing aswell the offices  
of Princes and inferiour Ma-  
gistrates ouer their subiects,  
as also the duties of sub-  
iects towards their  
Gouernours.

Gathered forth of ma-  
ny Authors, aswel humane, as  
diuine, by Thomas Floyd  
master in the  
Artes.

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on Adling hill.

1600.



HONORARI

ius & magnifico

Domini D. Thomae

Electoris Palatini archiepiscopi, D.

Custodi magni sigilli Archie-

pis, ac Regis Cantuariensis

unio Consiliarius: Reverendissimi Ma-

gistri Universitatis Cantuariensis

Magistri Johannis de

Wintonia

Magistri Johannis de

Wintonia

Magistri Johannis de

Wintonia

Magistri Johannis de

Wintonia



HONORA-  
tis. & magnifico  
*Domino, D. Thomæ*  
*Egertono, Equiti aurato, D.*  
*Custodi magni sigilli An-*  
*glia, ac Regii Senatus dignis-*  
*simo Cōciliario : Necnon D.*  
*Ioanni Egertono, vnico eius*  
*filio & Hæredi,*  
*S. P. D.*



*I* celeberrimum  
iurispru-  
dētiæ sta-  
dium stu-  
diumq; siue philosophiæ,  
quam vulgo Ethicē ap-  
pellant, ac aliqua saltem  
politices notitia contin-  
gere

## EPISTOLA.

gere autumāt: aut alternatim in Ethicis disciplinis, & politica philosophia se antecire posse sine iurisprudētiæ adminiculo arbitrantur: certe, illi, veluti pisces hamo irretiuntur, decipiuntur, & toto aberrant cœlo. Omnium rerum est vicissitudo, discolorq; vsus rerū, & vna res ad iumentum alterius indiget: sic mercatores vicissim nobis aduehant commoda.

Mercibus ac Anglis mutant sub sole recenti.

Rugosum piper, & pallentis grana cununi.

Quippe



## DEDICATORIA.

Quippe iurisprudētiæ  
absq; Ethicis & politi-  
cis disciplinis, leuidensis,  
horridula, & semianimis  
quædam facultas, dicen-  
da, & ducenda est. Illa-  
rumque præcepta nisi  
iurisprudentiæ typo, ceu  
gemelli vrsarum foetus  
formantur, etiamque at-  
que etiam lambantur mi-  
nus, fermentata censentur,  
& veluti veratro seu  
helleboro atro inebrian-  
tur. Nec iniuria itaque  
Bartalus, alique iuris-  
prudentiæ antesignani  
vtrasque facultates tan-  
As quam

# EPISTOLA

quam speculatiuas cum  
 practicis copulandas et  
 se iudicant. In eo procul-  
 dubio iudicio tu (Nobi-  
 lissime heros omnimodis-  
 que literarū dotibus in-  
 signite Iudex) es consti-  
 tutus, qui ad nominis tui  
 sempiternam gloriā cum  
 practicis speculatiuas fa-  
 cultates semper coniūx-  
 isti, idque non in philoso-  
 phia solū, sed etiā (ut in-  
 quit Cicero de seipso) in  
 dicēdi exercitatione fe-  
 cisti, ita ut iam, te esse in  
 utraque facultate parem  
 quis nisi luscus neget?

Quæ

# DEDICATORIA.

Quæ quidem cum ego  
mecum alta mente repu-  
tauerim, hominumq; hu-  
ius tempestatis mores  
tam incultos, & tam  
rudes esse animaduerte-  
rim, cōmouebam animo,  
& quasi æstro extimu-  
labar, ut illis, quantum  
in me esset, consulerem,  
utq; hoc quaecumq; sit  
opusculum, construere,  
constructumq; tibi, tuo-  
que Gnato & Hæredi,  
præclaræ indolis &  
magnæ spei Iuueni con-  
iunctim consecrare. Quis  
enim in tanto morum  
naufra-



EPISTOLA  
naufragio tacere potest?  
Ne ego quidem. Acci-  
pite igitur placida &  
placata mente (magni-  
fici DOMINI)  
hoc ingenioli mei symbo-  
lum, accipite (inquam) &  
me ipsum, cui cordi erit  
quicquid vobis & ho-  
nori & gloria fuerit,  
toto animo perficere.  
Deus optimus maxi-  
mus amplitudines ve-  
stras et dignitatē proro-  
gare, fulcire, et cōserua-  
re dignetur. Oxonii, e  
collegio Iesu, Anno a  
partu virginis. 1600.

V. A.

Thomas Floyd.

## To the Reader.



VEN as the  
musike of an  
Instrument,  
whose harmo-  
nious sounde  
either deligh-  
teth or displeaseth the hea-  
rers, according to the skill  
of him that plaeth thereon:  
So these my first fruits, pro-  
ceeding from my barren in-  
vention and shallow wit, do  
yeeld like content or discon-  
tent, resembling well my fil-  
lie Muse, which makes mee  
more to feare, that it wil be as  
hard for mee to obtaine thy  
plausible fauour, as it was for  
hard conceited *Anthonye* to  
gaine the good wil of the Se-  
natours, when his deeds had  
proued him a peremptorie  
foe

The Epistle

foe to Rome. Neuerthelesse,  
Aristotle, who all his daies in  
a maner had bin an Atheist,  
yet crying, *O Ens entium mi-*  
*serere mei*, in his last and lost  
day, caused the people to  
thinke y<sup>e</sup> he had some know-  
ledge of God. Whereupon  
afterward being dead, they  
eternized his name. So now  
I in like sorte doe hope, thou  
wilt suspence thy fauourable  
censure, and grant me a par-  
don of course, that I may vse  
the like excuse, differing in  
effect, as an aunswere for my  
defence: which if it seem *sero*  
to any one, yet *serio*, as ob-  
serued of the Philosophers &  
husbandmen, who with one  
assent agreed, *perfectiōe prio-*  
*ris esse aliquam priuationem*  
*consequentis*, proceeding fro  
the selfe same stocke; for the  
tree



to the Reader.

tree y<sup>e</sup> beareth twise a yeere,  
or oft, first bringeth fruit sa-  
uouring of sweetnes, the last  
tasting somewhat lowre. So  
this my little one and first  
borne hath more imperfecti-  
ons (I confesse) and there-  
fore craueth some pardon:  
for as Hercules, which con-  
quered and ouercame by his  
wreathes and victories, the  
most part of the world, and  
when hee could proceede no  
further, thereat ending and  
making a full period, caused  
pillers to bee set vp, which  
were termed after his name,  
on which was written *non ul-  
tra*: But of late daies, *Christo-  
phorus Columbus*, finding a  
farther passage, and going  
beyond Hercules his *non ul-  
tra*, in respect thereof there  
were other pillers set vp, on  
which

*The Epistle*

which was written, *Plus ultra*. So I in like maner (gētle Reader) with Hercules, being equal in number, though farre interior in qualitie, wading as far as my simple abilitie could affoord, and my slender wit allow, according to that small talent of learning and knowledge I had, hauing more perfectly composed and compild this my little pamphlet, that I might well with Hercules say, *Non ultra*. Of which I was by some domestical yonker priuily bereft, being thereat not a little mooued, & almost discomfited, vnlesse the entire loue and feruent affection I bare towards my high renowned Lord, & towards the young vertuous Gentleman his sonne, M. Iohn Egerton,

*to the Reader.*

ton, who ioyntly as a Paracelsiā Quintessens, reedified the wracke of my decay, and caused mee againe to take heart of grace, & to redouble my courage, that I was thereby rather enforced by affection, than perswaded by reason, to attempt with Columbus, the finding out of *Plus ultra*, fearing to incurre the backbiting of the enuious, which might say, that my sting was lost in the first assault, and my courage was quailed in the bud; applying that saying vnto mee, that Milo Crotoniates vsed to apply to himselfe, beeing not able to attempt and performe any Chiuallrie or Act, which before hee vsed: and thereupon beholding his armes and thighes, lamented and



*The Epistle*

and cried, *At hi iam mortui sunt*. So should it be saide of me, His spirits are dead, his courage abated, that hee can performe and accomplish no more. Entring (courteous Reader) with a strict regard of these considerations, *iam tandem* clasping hold on me, that I deemed it better to aduenture this my torn, rent and lacerated ship into the maine sea, than to bee carped at, or to desist from my intended purpose: which considerations caused mee rashly to reach aboue my pitch, and to aduenture the more, presuming vpon thy gentle curtesie, to pardon this my rude and barbarous stile, beeing willing (according to the pro- uerbe) to bee beaten on the anuill by Vulcane, & with-  
all,

*to the Reader.*

all, to yeelde my selfe to the  
censure of thy verdict to co-  
iecture, committing thee  
to the tuition of Almighty  
God.

**T. F.**

**A**

*A Table of all the  
contents and matter contain-  
ed in this booke.*

**F**irst, what is a Common  
wealth, cap. 1. f. 1.

**2** How many sorts are there  
of Common wealths.  
cap. 2. f. 11.

**3** What is an Aristocratie,  
cap. 3. f. 12.

**4** What is a Democratic,  
cap. 4. f. 14.

**5** What is a Monarchie,  
cap. 5. f. 20.

**6** Which of these sorts is  
best, cap. 6. f. 24.

**7** What things are requisite  
in a king, cap. 7. f. 46.

**8** Magistrates ought to see  
iustice administred, cap. 8  
f. 47.

**9** What is a Tyrant, cap. 9.  
f. 48.

**10** What



*A Table.*

- 10 What is the nature and  
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chie, cap. 10. f. 53.  
11 What differēce between  
an Oligarchie and a De-  
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12 Of law, cap. 12. f. 55.  
13 Of Magistrates, cap. 13.  
f. 65.  
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15 Of Iudges, cap. 15. f. 85.  
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*FINIS.*



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 cap. 38.  
 39. 1st and 2nd ...  
 cap. 39.  
 40. 1st and 2nd ...  
 cap. 40.  
 41. 1st and 2nd ...  
 cap. 41.  
 42. 1st and 2nd ...  
 cap. 42.  
 43. 1st and 2nd ...  
 cap. 43.  
 44. 1st and 2nd ...  
 cap. 44.  
 45. 1st and 2nd ...  
 cap. 45.  
 46. 1st and 2nd ...  
 cap. 46.  
 47. 1st and 2nd ...  
 cap. 47.  
 48. 1st and 2nd ...  
 cap. 48.  
 49. 1st and 2nd ...  
 cap. 49.  
 50. 1st and 2nd ...  
 cap. 50.

FINIS

**What is a Common  
wealth. Cap. 1.**



Commō wealth  
is a liuing body  
compact of sun-  
dry estates and  
degrees of mē:

this body is cōposed of two  
forts, namely of the soule the  
worthiest wight, and of the  
members or parts. The soule  
is the king or supreamē go-  
uernour: which I so terme,  
for two cōsiderations: first by  
a simile, in respect of his au-  
thoritie: for as *Aristotle* sai-  
eth, that *anima* is *tota in toto*,  
*et tota in qualibet parte*. That  
is, is wholly in the whole bo-  
dy, and in euery part therof:  
so the king in regard of his  
authoritie is accounted. The

*Aristotle*

*Aristotle  
de anima  
lib. 2.*

**B**

second

2      *The Picture of a*  
second & last reason, is in re-  
spect of his being & ending,  
who is no sooner said a king,  
then a king of some Cōmon  
wealth, nor no Common  
wealth can be rightly a com-  
mon wealth, without a king:  
so the body is no living bo-  
dy without the soule, nor no  
longer liueth, then the soule  
remaineth. For as *Augustine*  
*saith, Anima in hominem cre-*  
*ando infunditur, infundenda*  
*creatur.* Or as some would  
haue it, A common wealth is  
a cōgregation, or a multitude  
of inhabitants, beyng as it  
were, the mother of vs all.  
Which we ought to hold so  
deare, that in defence therof  
we shuld not feare, to hazard  
our liues. For (as *Cic.* saith)  
wee are borne not for our  
selues, but for our countrey,  
kindred,

*August.*

*Arist.*  
*politic.*

*Cicer. de off. lib. 1.*



*perfit Common wealth.* 3

kindred, friends & parents:  
childrē, parents, and friends  
are deare to vs: but our coun-  
trie chalēgeth a greater loue,  
and exacteth a farther duty.  
This word Common wealth  
is called of the Latine word,  
*Respublica*, *quasi res publica*,  
the affaires of the people:  
which the latines call the Go-  
uernmēt of a cōmon wealth,  
or of a ciuill societie, and is  
termed of the Greciās a po-  
liticall gouernment, deriued  
of the Greeke word *Polutia*,  
which signifieth the regimēt  
and estate of a citie, disposed  
by order of equitie, and ruled  
by moderation of reason,  
which answereth and con-  
curreth most fitly to this my  
present discourse & purpose,  
as the order & estate wherby  
one or many townes are go-  
uerned,

4      *The Picture of a*

*Arist po-  
litic.*

*Plato.*

uened, administred, ordai-  
ned to that end, that euery  
societic should by due order  
or policie be framed. All men  
are naturally borne to affect  
societic, whereof there be 3.  
sortes; the one being giuen  
to the engendring and pro-  
creating of humane race, as  
that of man and woman, and  
this is wholly by nature, *Nam  
omnium societatum nulla est  
magis secundū naturam, quam  
maris & foemina.* The other  
addicted to policie and ciuil  
gouernment, as lawmakers  
within their seueral precincts  
& limits; & thus proceedeth  
partly by nature, partly by o-  
ther causes. The 3. to lewd-  
nes, and wickednes, as that of  
pyrates, theeues and conspi-  
rators, which societic nature  
needeth not: this hapneth in  
many

*perfect Common Wealth.*    **S**  
many places, either for want  
of lawe, or the execution  
therof. This naturall inclina-  
tion of societie in generall,  
is in it selfe rude and bar-  
barous, vnles it be gouerned  
by counsel, and tempered by  
wisedome: wherefore some  
of themselues, eyther by in-  
stinct of nature, or by diuine  
essence or secrete influence  
from aboue, haue deliuered  
vnto their posterities, a per-  
fect way and sure reason, as  
a sugred potion or sweete  
balme of their beneuolence,  
to mitigate this humane so-  
cietie, among whome many  
were termed authors: but  
God alone hath so framed  
the state of the whole cōmon  
wealth & the gouernment  
thereof, by his owne eternall  
prouidēce, & also cōstituted



6      *The Picture of a*

& appointed Moses, as an instrument, to publish the same, for our instructiōs & knowledge, by which meanes, many profitable things, for the due ordering of a common wealth, may be reaped & gathered, for whose preservations, as amongst the Grecians, Persians, Iewes, & in these our daies, many were accounted authors of reformatiōs: yet howsoever, wee ought somewhat to restraine our libertie, diminish our credit, & endamage our liues, in the greatest ieopardy, for the safetie hereof. So deare was the loue of Vlysses to his cōuntry, that he preferred his native soile Ithaca, before immortallitie. Camillus a noble Romane, being Dictator six times, & though banished,

*Homer  
Odiss.*

*perfit Common wealth.* 7

shed, yet when the Frenchmen had taken the Citie of Rome, & compelled the Romans to redeeme their heads with golde; he with the Ardeats, with whom hee liued exild, slewe the Frenchmen, & saued the citie from bondage. So Horatius Cocles a valiant Romane, with two more, at a bridge that entred into Rome, kept backe, and caused the whole armie of Porsenna to retire, vntill the bridge was broken downe behind them; & then in spite of his enemy, armed as hee was, did swim safe into the citie, and saued his countrie. So likewise Cynegirus a man of excellent vertue, willing to incurre any torture or torment for his countries safety: who after many conflicts

*Trogus  
Pomp.*

8     *The Picture of a*  
had with his enemies, whom  
hee put to flight, and hardly  
pursued, vntill they were cō-  
pelled to take shipping, yet  
this valiant man being not  
willing to let them saile scot-  
free, fastened his right hand  
on one of their shippes, not  
letting goe his hold, vntill it  
was cut off, and then he held  
with his left hand: of which  
also he being depriued, held  
at last with his teeth. Such  
was his excellencie, and loy-  
altie towards his countrey,  
that no enterprize how great  
soeuer, could cause him to  
desist, to patronize the safety  
therof. But cōtrariwise, Co-  
riolanus, whome if the fates  
had prescribed his end in his  
infancy, had not so treache-  
rously, & vnnaturally borne  
armes to the ruine of his own  
naturall



*perfit Common Wealth.* 9

naturall countrey. Antenor *Dictis*  
also blemished with this de- *Cretenf.*  
testable vice, & spotted with *Plutarc.*

this staine, most caitiffly fled,  
with two thousand men, into  
Italie, and yeelded his natie  
citie into the handes of his  
enemies the Grecians. And  
no maruaile, seeing neyther  
the loue of their countrey,  
nor their owne loyalty could  
moue them to desist from so  
lothsome & detestable a fact.

Alas, who is hee that would  
not lament, to see the wrack  
and ruine of his owne coun-  
trie, and the happy stay ther-  
of turned into hellish state?  
much more, peruertering the  
lawes of nature, yeeld his co-  
sent to leuell at the bitter  
bane, and lay a plotte for the  
finall destruction of his na-  
tue soyle, considering and

10      *The Picture of a*  
calling to minde the payne  
due to such gracelesse diso-  
bedient conspirators, & lewd  
caterpillers, who neuer mist  
to suppe of the same sorrow,  
and tast of the first fruite of  
their dismall misery. Happie  
then is that commō wealth,  
whose safetie is no lesse ioy-  
full to it selfe, then to all, and  
whose loyaltie may bee said  
with Syllas host to crie out,  
to Sylla, *Solus ego extincta*  
*patria non relinquer*, now that  
my countrey is destroied, I  
wil not liue alone. Most hap-  
py then is the citie and com-  
mon wealth, where the peo-  
ple in generall do obserue  
the customes and rightes of  
law, fearing them as a tirant.

1      That life which is due  
to death is canonized; & re-  
aped double reward, if eclip-  
sed

*perfit Common wealth.* II  
fed in the defence of his  
countrey.

2 All men are by nature  
bound to embrace their na-  
tive soile, not in regard of the  
possessions which they enioy  
therein, but for the meere  
loue thereof.

3 In the loue of our coun-  
try we ought to perseuer, as  
being not sufficient once to  
haue loued it, vnlesse we co-  
ntinue to the end.

*How many sortes are  
there of Common  
wealths. Cap. 2.*

OF Cōmon wealths there  
are three sortes, Aristo- *Arist. Po*  
cratic, Democratic, and Mo- *lit. lib. 3.*  
narchie.

*What*



What is an Aristocratie. Cap. 3.

**A**Ristocratie is a gouernment, or empire, depending on the arbitrement of the best nobilitie, deriued of the Greeke worde *Aristocratia*, in Latin, *Optimorum potentia*, in English, the rule of men of the best dispositiō, from which regiment Kings were discarded and excluded. Such was the gouernment or estate of Rome, wherein the Senators ruled: this in the originall had experience, of the Empire of Kings, which within a litle after was changed into an *Aristocratie*, as into a worse & meaner estate: at which time Tarquinius was banished, for

*p̄fit Common Wealth. 13*

for the detestable cryme and  
rape of Lucrecia, committed  
by his sonne: after which  
time, the tried moderation of  
nobles or ancient Pieres of  
Rome steeled as a lawe: for  
all the authoritie and iurisdic-  
tion consisted in the hands  
of Senators or Aldermen,  
which were in number a hū-  
dred; who were accustomed  
to creat two yeerely consuls,  
so named, for the prouision  
and consultation that they  
made for the cōmon wealth.  
The Thebans of a long time  
obserued this gouernment.  
This maner of gouernment  
is this day in Venice, howbe-  
it there is a Duke, which stā-  
deth for naught els but for a  
vaine cipher. Such hath bene  
the imperial state of Carthage.  
In this Aristocraticall go-  
uernment,

14      *The Picture of a*  
uerment, mercenarie craft-  
men, haue not bene thought  
worthy, to haue any place of  
any desert or estimation, ap-  
pertaining to this or the like  
gouernment.

*What is a Demo-*  
cratie. Cap. 4.

*ff. de ori-*  
*gine iur.*  
*l. 2. § ex-*  
*actis vs-*  
*que ad §.*  
**D**emoeracie is a popular  
regiment, tending to the  
common good. This worde  
Democratic is deriued of  
the Greek word *Democratia*,  
in Latine *Popularis potentia*,  
in English, the Rule of the  
Comminalties, who obtained  
the superiority. This Empire  
was sustained by gentlemen,  
whō we this day in England  
doe terme Esquires, such a  
gouernment is at this present  
time at Switzerland, where  
the



*perfit Common wealth.* 15

the people are deuided into Cantons or hundreds, from whence the nobility haue bin reiected and excluded. Such sort of gouernment was at Florence, vntil 60. yeares agoe, which afterwardes was changed into a Monarchie. So likewise was that Empire of Athens, in which Democraticke aforefaid the seede of rashnes & lawlesse lust held the superioritie: because in a disordinate multitude the fruites of displeasure, as hate, rebellion, sectes, & factions, and other heynous crimes must needs be nourished, by a confusion of misgouernment, for defect of one sole soueraigne, in whose handes the first & chiefest forme of gouernment depēded: which beyng rightly established, is termed

16      *The Picture of a*  
termed a kingdom, or roy-  
altie, which falling into these  
vices, hauing most affinitie  
therewith, and being nearest  
vnto it, as into a tyranny of  
their abolition, ariseth an A-  
ristocratie, which is commo-  
ly or often changed into an  
Oligarchie & when the peo-  
ple conspireth reuengement  
of the iniustice of the gouer-  
nours, there hapneth this in-  
ferior gouernmēt of Demo-  
cratie, because the vertue of  
commanders are not alwaies  
alike. Those men are accou-  
nted good mēbers of the Cō-  
mon wealth, which to them-  
selues liue least, and most to  
their citizēs, & is hardly to be  
found in the pernicious state  
of Democratic, because it is  
thought a cruell conflict in  
diuers, combred with sundry  
cogita-

*perfit Common Wealth.* 17

cogitations, to leuell & ayne  
at the self same marke: inso-  
much that the desire of the  
one is the content of the o-  
ther, & al their desire tend to  
the cōmoditie of the Cōmon  
wealth: In which there are 3.  
principal things to be noted  
in the gouernors therof: First  
their loue to wards it that is  
now established: Secondly,  
their authority in gouerning:  
Thirdly, their vertue and  
iustice: all which are bani-  
shed out of a Democratic.  
Wherefore I worthily iudge  
this sort of gouernment, to  
be the meanest and worst of  
the three, because there are  
many that see the beginning  
of the miseries which arise,  
but few respecting their own  
commoditie least, that seeke  
to suppress the same. There



is no Common wealth more  
 loose then that wherein the  
 common people haue most  
 liberty, which is their wished  
 desire. *Nihil enim magis cupit*  
*popularis multitudo, quam po-*  
*testatem viuendi ut velit,* The  
 common people doe desire  
 nothing more, then libertie  
 to liue at their plesure, which  
 argueth & sheweth their im-  
 moderate vanitie and light-  
 nes, their head-long doings,  
 and vnaduised dealings, void  
 of discretion, which procu-  
 reth deadly sedition, mu-  
 tinies, & vproares, to the vt-  
 ter destruction of their king-  
 dome. Wherefore there can  
 no greater daunger ensue, or  
 happen to a Common wealth  
 then to tollerate the rude, &  
 common sorte to rule, who  
 (as their propertie is) are al-

ways

*Cicero.**Cicero et  
Floren.*

perfit Common wealth. I g  
wayes noted to be vneconltāt  
and wauering, tossed with e-  
uery sudden blatt, and car-  
ried with euerie light chaffe,  
as the Prouerbe is, *Scinditur*  
*in contrarium semper instabile*  
*vulgus*. The weatherlike vul-  
gar are prone to admire eue-  
ry thing, & ready to turne as  
often as the tide. Where-  
fore they are rightly accoun-  
ted to resemble the vgly Hy-  
dra, which is sayd, no sooner  
to lose one head, then im-  
mediatly another groweth.  
Herehence they are called  
the monsterous beast of ma-  
ny heads, whose Empire be-  
ginning *Ordine retrogrado* re-  
sembling the Hebrew, Chal-  
deake, and Syriake, that are  
written frō the right hand to  
the left with points in stead  
of vowels: so this Democrati-  
call

20      *The Picture of a*  
call gouernment beginneth  
topsie turuy, frō the meanest  
to the highest, and as wan-  
ting vowels, with the He-  
brewes, that is, imperiall or  
royall gouernment, endeth  
without any point or period,  
with *Fiat destructio*.

*What is a Monar-*  
*chie. Cap. 5.*

**A** Monarchie is the royall  
estate of an empire or go-  
uernment, where one sole  
Prince most magnificently  
raigneth, assigned vnto vs  
as a perfect caulme of per-  
manent felicitie, against  
sturdy stormes of pinching  
misery. This word Monarchy  
is deriued of the Greek word  
*Monos & Archos*, which in  
Latine is *Vnius principatus*, in  
English



*perfit Common wealth. 21*

English the gouernment of  
one, in which Cōmon welth  
many cannot fitly gouerne,  
wherfore it is thought expe- *Homer.*  
diēt, that one should be cre-  
ated foueraigne. In the be-  
ginning of the world, al peo-  
ple were willing to subiect  
themselues vnto a Monarch  
which was Nimrod; and so *Gen. II.*  
they became ciuill, calling  
to minde, that mighty men  
did lay engines, traps & de-  
uices to rife them. Not long  
after, being sundry times an-  
noyed by fierce and sauage  
beastes, betooke themselues  
to societies, frequēted & re-  
sorted vnto consorts of a set-  
led stay, fenced and inui-  
roned within one circuite  
as their defence and safe-  
gard, which were termed Ci-  
ties. Likewise euery country  
as

as hope of safety, desire of security, enforced them to chuse a Monarchy, the Iewes only excepted, who were governed by Iudges and Commissioners especially elected to administer Iustice, & continue peace: but they after the custome and manner of other nations desired to have a king, to whom Saul, according to their wished desire was graunted, and then were al people governed by kings, and one king of al the world was the Monarch, which Empire or Monarchie first began in Babilon and Assyria, consequently to the Persians, than to the Grecians, last to the Romanes it was translated. Plato that diuine and famous Philosopher, wished that there were on earth but

one

*perfit Common wealth. 23*

one King, as there is in hea-  
uen but one God, to the end  
that humane government  
might resemble the diuine,  
which Lord of the world, as  
a true Messias or shepheard  
of mankind, should affect &  
loue all men alike, as his na-  
turall subiects, guiding them  
with good maners, lawes &  
iudgements, affording them  
a secure entercourse in all  
places, so mightie a Soue-  
raigne or Potentate, enui-  
yng no person, and desiring  
no occasion to enlarge his  
frontiers by ambition, which  
would bee a meanes of cea-  
sing so many enormities,  
warres, slaughters, spoiles &  
robberies, incident to men,  
in respect of pluralitie and  
dissentions of government. *Plato de*  
Likewise Zeno the first and *legibus.*  
chiefest



chiefeft author of the ſectes  
of the Stoikes, imagined one  
vniuerſall forme of govern-  
ment, tending to this effect,  
that all men ſhould not liue  
by people & nations, being  
ſeparated by particular laws,  
rites, and cultomes, but that  
they ſhoulde acknowledge  
themſelues fellow citizens: &  
as there was but one ſort of  
life, as there was but one  
world, none otherwiſe than  
as it were but one flock, fee-  
ding vnder one ſhepheard  
in common paſtures, which  
is more eaſily to bee wiſhed  
than effected, cōſidering the  
diſorder amongſt men.

*Which of theſe ſorts*  
is the beſt. Cap. 6.

**T**Here is no eſtate ſo high-  
ly eſtabliſhed, or ſo per-  
fectly

fectly ordered & managed, to be compared to the royall scepter of a Monarchie guarded with good and wholesome lawes, preventing perils, by imposing penalties on such as haply in tract of time eclipsed with lasciuious perturbations of the minde, might otherwhiles infringe the rights of Iustice, and derogate from equitie & truth, if the seueritie of lawes did not somewhat bridle their haughty mindes, & repress their frowarde dispositions, whereupon that the Empire of a Monarch is the soueraignest and chiefest, if my censure may stand for a sentence, may be euidently pro- ued by foure reasons. First, in that the peace, vnity, concord and tranquillity of the

C

commu-

*ff de off.* communalities, is said and ac-  
*presl. cō* counted to be the finall end  
*gruit in* of the gouernour. But this  
*princ.* & peace, vnity & concord, may  
*autem de* rather be maintayned and  
*mendatis* augmented through the rule  
*pr. nc.* §. of one, then of many: there-  
*deinde* fore a Monarchie is best. Se-  
*conueni-* condly, by the rule and go-  
*ens col. 3.* uernment of one, the power  
 of the Common wealth is ra-  
 ther fortified, which may be  
*Vt autem* thus proued: Vertue by how  
*de cōsan-* much more it is vnited, is so  
*gui. & vt* much the more corroborate.  
*e. infra.* §. ted, then if it were dispersed  
*quia igi-* into many partes. If there-  
*tur col. 6.* fore the Common wealth be  
 guided by the handes of one  
 supreamē gouernour, it is the  
 rather munified, and by this  
 meanes the Prince shal with  
 greater power, pompe, and  
*Vt. l.* §. might rule. Thirdly, arte or  
 handicraft



*perfit Common wealth.* 27

handicraft is the more excel- *pri.in, ff.*  
lent, by how much more it *cum l. se-*  
doth imitate nature. But an *quent, ff.*  
vniuersall Common wealth, *de adop.*  
is nothing els sauing an ima-  
ginary, or artificiall perpo- *ff. de in-*  
lited bodie, seying that in *re.l. pre-*  
such a naturall body, we do *ponebat.*  
coniecture and see one head *& de fi-*  
and many members: where- *deius, l.*  
fore a Citie or Monarchie, if *mortuo.*  
it be so gouerned, it farre ex-  
ceedeth: because it more *Ad idem*  
imitates & resembles nature, *ex de off.*  
Fourthly, prouinces which *os.c. quo-*  
are subiect vnto many, can- *niā ple-*  
not enioy peace & tranquil- *risque &*  
litie, but are the rather mole- *hoc ver.*  
sted & cumbred with iarres, *determi-*  
bickerings, turmoiles, neuer *natū vii.*  
liuing in quietnes, or posses- *q.1. cum*  
sing rest. But contrariwise, in *apibus.*  
a Monarchie men are igno-  
rant of quarrels, liuing in

*Bart.*      safetie & securitie voyd of all  
*tract. de* annoiances, incombred with  
*regimine* no care, abounding with  
*civitat.* store, & flowing with plen-  
 tie of all abundance: to  
 which if any will object, that  
 by how much the more the  
 number of rulers are, by so  
 much the more excellent is  
 the gouernmēt, because ma-  
 ny are more prouident to  
 foresee and preuent casual-  
 ties which might happen to  
 ensue, & withall, one is easier  
 to be corrupted than many:  
 Therefore the gouernment  
 of many is to bee preferred  
 before the gouernment of  
 one: To which I answer, that  
 although a king or Prince is  
 but one, yet hee ought to  
 haue many prudent and wise  
 Counsellours, and in respect  
 thereof he seemeth as many:  
 and

*L. hac*  
*consultis-*  
*sima infi.*  
*et ar. c. de*  
*testi. l.*  
*iure.*

*perfit Common Wealth. 29*

and amongst many, one who cannot possibly bee corrupted, vnlesse all be corrupted, peruerthed, and proue mutable. Shal we then proue farre inferior, and more sencelesse than the vnnaturall brute beastes, which onely are by sence guided? they do create & elect one to be their king and chiefe gouernour, as experience of the Bees teacheth vs, which do make choise of the chiefeest Bee, to be a king ouer all the hieue, by which the whole swarme are ledde and guided, as being more prouident and wise than the rest.

*l. hac cō-  
sultissi-  
ma infi.  
et ar. c.  
de resi. l.  
iure.*

**W**hat things are requisite in a King.

Cap. 7.

C 3

First,



*ff. de iust.  
& iure  
l. i.*

*Cicero.*

First, a king ought to haue reason and knowledge to distinguish Iustice from iniustice, trueth from falshood, lawfull from vnlawfull, allotting no priuledge to defraude any of his right, remēbring dominion, power, and superiority not onely graunted him: but withall confidence and trust to be reposed, not to that end he might at his pleasure condemne whom hee lust, and effect what hee wished; but what both law & religion should require, abandoning cruell feare: for the Prince, that is feared of many, needes most to feare manie. *Quis enim eum diligit quem metuit, aut eum à quo se metui putet?* Secondly, a king should haue free will, a right and a true meaning

*perfect Commonwealth.* 31

meaning to leuy euery one,  
not according to affection,  
but to desert & Iustice, eu-  
ry man by euen portion his  
owne: for as the minde of  
man in it selfe is more pre-  
cious and excellent then all  
the other partes, as beyng  
voyde of indignitie and ble-  
mish: so ought the iudge-  
ment and sentence of a king  
be incorrupt and irreprehen-  
sible in all points. Also hee  
should haue a perfect con-  
stācy to perseuere in wel do-  
ing, that at al times his deeds  
might proue his doctrines;  
for cōstancie & temperance  
in all points maketh vertue  
strōg. This is proued by the  
definitio of iustice, which is *Instit. li.*  
a cōstant & a perpetual will, *1. Arist.*  
yeelding euery one his own. *Ethic. li.*  
For the better accōplishmēt *1. cap. 4.*

*Aristot.*

C 4

hereof,

hereof, foure things herein are to be noted: first, the subject wherein this Iustice is contained, which is *Mens omnium pars nobilissima*. Secondly, the consideration of the parties in behalfe of who it is put in vre, who are the most deere and louing creatures of God: Thirdly, in respect of the originall cause from whence it proceedeth, that is to say, from the omnipotent God, from whom all good thinges doe proceed: Fourthly, in respect of the authoritie of the person who he representeth, which is the most glorious father. Also it is expedient for a K. to haue wisdom to decide controuerſie, fortitude to defend his Common wealth, valour to patronize his communalities securitie.



*perfit Common wealth.* 33

securitie. Wisdome without iustice, is but craftines, iustice without temperance is meere cruelty, temperance without fortitude is extreme sauagenes. To the first, *Nunquam enim temeritas cum sapientia comitatur, neque ad consilium casus admittitur.* Rashnes neuer accompanieth wisdome, neither is blindhap admitted to counsaile. Except wisemen be made gouernours, or gouernours wisemen, mankind shall neuer liue at rest, nor vertue be able to patronize and defend her selfe. To the second, it behoueth a Prince to haue such a zeale & godly courage, that he may alwaies shew himselfe a strong wall for the defence of the trueth and securitie of his subiects.

*Cicero.*

*Plato.*

*Quis enim non obstare cupiat,* *Cicero.*

C 5      *quis*

*quis non tantum quantum audet et potest, conferat ad communem salutem.* It is requisite for a king to haue seueritie tempered with lenitie, to repress the furie of the froward and wicked men, as a scourge allotted to extirpate and roote out al iniquity, carying a maiestie in his thought, which might gard his mind frō cowardice, as the only priuiledge to contēpt. Maiesty is accounted to resemble the lightning from the East ; and the threats of a king, the noise of a thunder : wherefore it behoueth a king to place such in authoritie, as are of an exquisite vertue, & ayme least thereat, and to repell them from gouernmēt, that presse most forwardes to attayne the same. Also it is expedient

*perfit Common wealth.* 35  
ent for a King, in executing  
of iustice, in diuerse matters *Aristot.*  
to make no procrastination *Ethi.*  
or delay, which causeth of-  
tentimes great daungers to  
happen: which had it beene  
obserued at the first, might  
easily haue bin preuēted, whē  
as letters were sent from A-  
thens to Archias gouernour  
of Polemarches, detecting  
the treason of certain out-  
lawes who had conspired a-  
gainst him, which letters af-  
ter the receipt thereof, care-  
lesse without any perusing  
hee layed all night vnder  
his pillowe, saying, Because  
I iudge they are waightie  
matters, I wil adiourne them  
till the morrow. But before  
the morning his life was takē  
frō him. Which caueat Cice-  
ro did put in practise beyng  
consull,



36     *The Picture of a*  
consull, hauing a decree and  
an order to suppress rebels:  
who as soone as Fulvia the  
paramour of Quintus Cu-  
rius had disclosed their intēt,  
preuented it, otherwise hee  
had the same night bin slain  
in his owne house, and the  
whole Citie fired. It is ne-  
cessarie for a King to bee  
stout & rich, that by the one  
he may boldly challenge his  
owne, and by the other re-  
presse his enemies, which for  
want thereof many become  
tyrants, and of ouer aboun-  
dance become enuious. A  
King ought to gouerne his  
realme and reigne ouer his  
people, as a Father ouer his  
children, and consider the  
cause of the innocent, folow-  
ing the example of God, in  
hearing and regarding the  
com-

*Plutarc.*

*Agesi-  
laus.*

*perfit Common wealth.* 37

complaint of the distressed & needy, whō God regardeth and pitteth, and as he wil not suffer the reprobate to escape unpunished, so will he not permit the iniuries done to the innocent, to escape the graue without reuenge. Also it is expedient for a prince to haue a charie care to his counsellors, in noting who soothe his lust, & tender the publike commoditie, for therby shall he decerne the good frō the bad. In decerning good frō *Plutarc.* euill, he may eschew al enormities and vices, as enuy, anger and other odious crimes: for enuie is a filthy slime and an impostume of the soule, a perpetuall torture to him in whome it resteth, a venome, a bitter bane, a caterpillar or fretting corasue, which consumeth

Socrat.

sumeth the flesh, and drieth vp the marrow of the bones. What destroyed countries? subdued kingdomes? depopulated Cities? but enuie. Iulius Cesar waged war with his owne sonne in lawe Pompeius, beyng inuoued with enuie. *Qui summum imperium in Repub. gesturi sunt, tria habere debent, primo, amorem erga Rempub. iam constitutam, secundo facultatem administrandi et gubernandi: tertio virtutem et iustitiam,* according vnto that of Deut. ca. 16. Thou shalt do according as they teach thee, and not bowe either to the right hand, or to the left. Iustice is to God the chiefest incense, and equitie without guile is a sacrifice of y sweetest fauour, whereby gouernours

Deut. ca.  
16.

August.



nours must measure nothing  
by report, but by the way of  
cōscience: for it litle availeth  
a Prince to be Lord of many  
Monarchies, if on the other-  
side he become a bondslaue  
to vice: wherefore a Prince  
ought to abandon anger as a  
notorious vice. For as Salo-  
mon saith, Anger in a King  
is death: grimme & terrible is  
his countenance, when he is  
puffed with wrath, hurtful to  
many, odious to al is the sight  
thereof. Alexander waxed so  
furious and angry, that hee  
could not permit his deare  
friend Clitus, to cōmend his  
owne father king Philip of  
Macedony. O witlesse wil, O  
fancie fraught ful of phrensie  
& furie, in stouping without  
a stall, to such a frantike &  
vaine furie, which in whoso-  
ever

*Valerius  
li. 9. c. 3.*

40      *The picture of a*  
euer it resteth, enforeeth ei-  
ther to breake or bend: as  
therefore holding the flagge  
of defiance against these lewd  
vices, let vertue be thy life,  
Iustice thy loue, honor thy  
fame, & heauen thy felicitie.

I Kings ought to be the  
shelters to pouertie, their  
seats the sanctuaries for the  
distressed.

2 As a king excelleth in  
pompe, power and riches, so  
ought he to exceed in vertue  
and wisdom.

3 Rulers doe more hey-  
nously offend, in tolerating  
the companie of vitious per-  
sons, yeelding ill example,  
because the offence that is  
committed in his companie,  
is accompted euill.

4 The dutie of a king is  
to listen & consider the com-  
plaint

*perfit Common wealth.* 41.  
plaint of his people without  
respect of person.

*Magistrates ought to*  
see iustice administred.

Cap. 8.

**T**He greatest parte of the  
office & dutie of kings in  
auncient time, was to see the  
administratiō of iustice. Ho-  
mer the poet may be a suffi-  
cient witnesse, when he sa-  
eth of Agamemnon, that the  
Scepter & law was commit-  
ted to him by GOD, to doe  
right to euery man : answer-  
able to the which (Virgil de-  
scribing the Queene of Car-  
thage) saith she sate in iudge-  
ment in the middest of the  
people, as if there nothing  
becseemed such a person, but  
such an action, and therefore  
the



the poets not without a cause  
saie Iupiter alwaies to haue  
Themis, that is, Iustice, at  
his elbow: signifying, not  
that what soeuer Kinges or  
Princes did, was iustice and  
lawfull, be it neuer so vile in  
his owne nature, (as that  
wantō flatterer Anaxarchus  
said to Alexander) but that  
equitie and iustice should al-  
waies accompanie them, and  
neuer depart frō their sides:  
& hereupō it was that Ada-  
cus, Minos, and Rhadaman-  
thus, the first king of Grecia,  
were so renowned of olde  
antiquitie, because of their  
true and vpright execution  
of Iustice; and therefore were  
not honored with greater ti-  
tle, than with the name of  
Iudges. It is said of K. Alex-  
ander, that although he was  
alwaies

alwaies busied in the affaires  
of the wars & in giuing bat-  
tels, yet he would sitte perso-  
nally in iudgement to heare  
criminal causes & matters of  
importance pleaded; & whi-  
lest the accused laid open his  
acculation with one hand, he  
would stop one eare, to the  
end the other might be kept  
pure, & without preiudice for  
the defence & answer of the  
accused. The Roman Empe-  
rors also were very careful &  
diligent in this behalfe: as first  
Iulius Cesar, who is recorded  
to haue taken great paines in  
giuing audiēce to the parties,  
& in dealing iustice between  
thē. In like maner Augustus  
Cesar is cōmēded for his care  
in this behalfe, for he would  
ordinarily sitte in iudgement  
vpon causes and cōtrouerfies  
of

of his subiects, and that with  
 such delight & pleasure, that  
 oftentimes night was fayne  
 to interrupt him before he  
 would giue it ouer: yea, al-  
 though he found himself not  
 well at ease, yet would he not  
 omit to apply himselfe to the  
 diuision of iudgement, or els  
 calling the parties before  
 him to his bedside. Iorā king  
 of Israel sonne of Achab,  
 though a man that walked  
 not vprightly before GOD,  
 but gaue himselfe to worke  
 abominatiō in his sight, yet  
 he despised not the poore.  
 A famished womā of Sama-  
 ria, when she demaunded iu-  
 stice at his hands, although it  
 was in the time of warre, whē  
 lawes vse to be silent, and in  
 the besieging & famishment  
 of the citie, neyther did he  
 request



*perfit Common wealth.* 45

request the Sunamite for the  
recouerie of her house and  
lands, but caused them to be  
restored vnto her. So that  
then it is manifest, that those  
which in old time raigne o-  
uer the people of God, albeit  
they had in euery citie Iud-  
ges, yea, and in Ierusalem al-  
so, as it appeareth in the 19.  
chapter of the 2. booke of  
Chronicles, yet they ceased  
not to giue care to suites and  
complaints that were made  
vnto them, and to decide cō-  
trouerfies that came to their  
knowledge: & for this cause  
it is that Wisedome saith,  
That by her kings raigne, &  
Princes decree iustice: wher-  
vnto also belongeth that  
which is saide in an other  
place, that a King setting in  
the throne of iudgemēt, cha-  
seth

46     *The Picture of a*  
seeth away all euill with his  
eyes.

*What is a tyrant.*  
Cap. 9.

*Aristot.*     A Tyrant is a superiour  
Gouernour that ruleth  
as he listeth, who onely raig-  
neth to pleasure a few, & not  
to the publike profit, who  
is accounted a rigorous ill dis-  
posed king, that persisteth in  
extreames, perseuering in  
moodlesse modesty, accusto-  
ming to chastice many for  
the fault of one, which is a-  
mongst euils the greatest euil,  
& amongst tyrants the grea-  
test tyranny, that they of the-  
selues will not liue within the  
precincts, & vnder the rights  
of law & iustice, nor yet con-  
sent that malefactors should  
receiue

*perfit Common Wealth.* 47

receiue punishmēt: he esteemeth it better to haue his own palace costly furnished, & the common weale poore, than his palace poore, & the common weale rich. A tyrāt is a king chosen by popular & ambitious election, on the behalf of the cōmunalties, to patronize their cause against the chiefest citizens, preuenting iniuries, whose property is not to respect the publique vtilitie, but onely his private cōmoditie, whose glory consisteth in riches & delight, in pleasure and pompe. Such a one was Dionisius the tyrāt chose of the Syracusiās. The like king was Atreus, brother to Thyestes, & sonne to king Pelops, who tyrānouilly slew without compalsion three sons of his brother Thyestes, whose



whose bloud hee caused his brother and their owne Father to drinke vnawares, and hauing hidden their bodies in a caue, cut off their members, and made their Father to eat thereof. So likewise Aftyages played the tyrant, enforcing Harpagus to eat his owne sonne, dressed and serued at his table before Harpagus, of which as being ignorant he fed: but not long after, as a reward for this detestable tyranny, Harpagus caused his owne nephewe young Cyrus to wage warre against him: of whome hee was ouercome & exiled out of his kingdome. Like as a battered or a crazed ship by letting in of water, not only drowneth her selfe, but all that are in her: so a king or a

vitious

*Trogus  
Pomp.*

*perfit Common Wealth.* 49

vitious tyrant, by vsing detestable enormities, destroyeth not himselfe alone, but all others beside that are vnder his gouernment; and though vniust offences escape for a time without penaltie, yet neuer without reuēge: wherefore, as many haue beene remembred through equitie & iustice, aduanced to great honor, euen so iniurious inuasions, oppressions, cursed and reprobated speeches, & sūdry enacted cruelties, haue bene the vtter wrack, ruine, and endles decay of famous men, and honorable peeres: therfore the miserable wretchednes almost of all sauage tyrants, may wel yeeld a sufficient testimony: for not onely they were bereued of their liues, and deprived of dignities,

50      *The Picture of a*  
ties, but such as were alied  
vnto them by blood & con-  
sanguinitie, or adherents by  
confederacy, in so much that  
the greatest died the like  
death, & the rest being spoil-  
ed of their goods and pos-  
sessiōs, hardly escaped death  
by banishment, neuerthe-  
lesse they could not happely  
escape, and auoid the spot  
of slaander and shamefull  
obloquie : and that I may  
here without offence speake  
of Phalaris the lewdest and  
vnfatiabest bloudsucker that  
euer nature yeelded, against  
whome rebelled the whole  
multitude of the citie Agri-  
gētinum; & that I may light-  
ly passe ouer diuerse others  
with silence, whose maners  
were infected with the like  
barbarous cruelty, as beyng  
mused



*perfit Common wealth.* 51

ruled with vice, and weaned from vertue, assuredly at the blood & race of Phistratus by this onely way lost their gouernment & principallitie. What should I speak of the Tarquines? were not they traced in the same vice, and trayned in the same iniquitie, and for the same cause banished Rome, because they regarded no right, but doing all by violence and extreame crueltie: and whereas Sextus Tarquinius, imitating the lewde and abominable steps and wickednesse of his Father, had after many iniuries, whereby he had wronged the Romanes, before committed, and vsed violence to chaste Lucretia, liued with his Father and brethren as an

D 2 outcast

52      *The picture of a*  
outcast and a stragling straū-  
ger in a straunge countrey.  
*Aristot.* Wherefore it may be well i-  
magined, that such an Em-  
pire cannot long endure, be-  
cause all the gouernment  
therof cōsisteth in extreames  
& violence, doing all things  
without the consideration of  
iustice, truth & equitie. Last-  
ly, amōgst gouernmēt or so-  
ueraintie, a tyrannicall go-  
uernment is the worst, De-  
mocratie the second; but a-  
mōgst these euils, Oligarchie  
is the least euill.

1 In vaine is that Prince  
which is fortified with terror,  
& is not garded with Iustice.

2 The tyrant that will  
lose many friends, to be rid  
of one foe, may be admired  
for his policie, but condem-  
ned for his impietie.

3 Ty-

*perfit Common wealth. 53*

3 Tyrants, which by fained gouernment and blazed vertue doe win admirations, are said to buy iust possessions with wrongs.

4 The tyrānie of Princes openeth euery gappe for ruine to enter, which Iustice keepeth backe.

*What is the nature  
and condition of an Oli-  
garchie. Cap. Io.*

**T**He nature or condition of an Oligarchie is, that fewe nobles, and the chiefeſt rich men ſhould haue the ſuperioritie, becauſe the ſtate thereof doth conſiſt of aboū-  
dance of wealth and riches:  
therfore what cities or Com-  
mon wealths were noted to  
flouriſh with ſumptuous ex-

D 3 ceſſe



54     *The Picture of a*  
celle of varietie, wealth and  
chivalrie, and therein excel-  
led, such cities were termed  
an Oligarchie; as amōgst the  
most people of Asia.

*What difference is*  
betweene an Oligarchie, & a  
Democratic. Cap. II.

*Aristot.*  
*Politic.*

**T**He politike gouernment  
of an Oligarchie is more  
seuere and strict, and more  
royall and magnificent, than  
the gouernment of a Demo-  
cratie, being of equall au-  
thoritie in all degrees of per-  
sons, & more remisse & mild;  
which gouernment conti-  
nued in diuerse places, & es-  
pecially at Athens, vntil such  
tyme they sustained the hea-  
uie yoke of the thirty ty-  
rants: which Democraticall  
Empire,

*Herodo.*

*perfect Common wealth. 55*

Empire, as Cicero saith, is most disordinate: for there is no Common wealth more loose, than that, wherein the people haue ouermuch libertie. This sort of popular gouernment is two fold: the one consisting in the rule & gouernment of the chiefeſt citizens, the other consisting in the rule of free men. The first, of Theseus and Draco instituted, the second, by Aristides, Pericles and others, haunting after popular applause.

## *Of Lawe.*

### *Cap. 12.*

**X**enophon that famous philosopher, extolling the Persian laws, testi-

**D 4**

fieth,

56      *The Picture of a*  
fieth, that their citizens, from  
their very childhood, were  
taught to attempt, or almost  
imagine nothing dishonest  
or vnlawful : after which man-  
ner, as it were for the confir-  
ming thereof, Draco, as Gel-  
lius reporteth, being a citizen  
of Athens, and indued with  
wisedome & prudence, first  
of all decreed a law to the A-  
thenians, the which, as Plu-  
tarch reporteth, was so bit-  
ter and strict, imposing dead-  
ly punishment to the trans-  
gressours thereof, for euerie  
light offence. Whereof pro-  
ceeded this excellent voyce  
of Demadis, saying, The laws  
of Draco were written with  
bloud, and not with inke. Of  
which speach being demaū-  
ded a reason, hee answered,  
that those Lawes imposed  
ouer-



*perfit Common weakh.* 57  
ouermuch feueritie. This or  
the like speeches haue beene  
vttered by Anaxerxes to the  
like effect, who hearing that  
Solon made a law to the A-  
thenians, he smiled thereat,  
comparing it to the web of a  
spider, which is wont to take  
the lesser flies, and suffer the  
greater flies to escape and  
breake the web. Wherby he  
meant, that Solon had vied  
parcialtie in the constituting  
thereof, by which meanes  
growe many inconuenien-  
ces: for the law is not too cru-  
el in her frowns, nor too par-  
ciall in her fauours. First, too  
much extremitie and ouer-  
much lenitie should not bee  
vsed, because extreame law  
sometimes is thought to bee  
extreame wrong, and ouer-  
much lenitie breedeth illi-

58      *The Picture of a*  
centiousnes and sundrie vi-  
ces in all sorts. But omitting  
these particularities, who so  
deemeth of the generall na-  
ture & disposition of lawes,  
taketh his ayme amisse, and  
shooteth wide frō the marke:  
for doubtlesse the lawe will  
tolerate no parcialitie, the  
condition thereof beyng a-  
like to all ages and all de-  
grees: for as Cicero sayeth,  
*Vera lex est recta ratio, na-*  
*tura congruens, diffusa in om-*  
*nes, constans sempiterna.* True  
Lawe is a right reason of na-  
ture, agreeing therewith in  
all points, diffused & spread  
in all Nations, consisting  
perpetuall: and though men  
erre in construyng the true  
meaning thereof, and albe-  
it diuerse in the executing  
thereof haue vsed parciality,  
being

being moued by affection  
or the like occasion, as A-  
lexander told his father Phi-  
lippe of Macedonie, who  
hearing and iudging the  
cause of Macheta negligent-  
ly, & giuing no right iudge-  
ment, tolde his Father that  
he had done amisse: against  
whom also Macheta exclai-  
med. The which Philip hea-  
ring, demaunded, Whom  
doest thou meane? Hee an-  
swered, I speak vnto you, de-  
siring that you would heare  
my cause more attentiuē, &  
iudge more circūspect. But  
for that time departing as  
beyng angrie, within a li-  
tle after Macheta returned  
vnto him, hee considered  
thereupon, *Et quasi melio-  
ri iudicio*, Taking counsell  
of his pillow, chaunged his  
former



60     *The Picture of a*  
former sentence and iudge-  
mēt. Neuerthelesse the law,  
God himselfe beyng author  
thereof, cannot proue muta-  
ble : for as Plato saieth, *Lex*  
*nullo affectu mouetur, non iras-*  
*citur, non odit, non ambitione*  
*ducitur, diligit omnes, pari-*  
*terq; omnibus indulget.* The  
Lawe is moued by no affe-  
ction, and is not puffed vp  
with anger, hatred or am-  
bition, for it loueth all men,  
and embraceth euery one a-  
like, which breedeth quiet-  
nes to all, encreaseth loue,  
augmenteth Charitie, and  
continueth peace and con-  
corde amongst all estates;  
whereof wee haue mani-  
fest prooffe : For what cau-  
sed Moses to be highly este-  
med, and exceedingly belo-  
ued of the Iewes, but the  
citi-

*perfit Common Wealth. 61*

establiſhing of their Lawe,  
which according to the ori-  
ginall hath beene inuented,  
both for the maintayning  
of equitie and Iuſtice, em-  
bracing of vertue, and to  
ſalue the decayed eſtate and  
frailtie of māſ nature, which  
hath bene guided by iuſtice,  
tempered with honeſty, in-  
ſtructed by rules, examples  
and exhortatiōs, from which  
hauing ſwarued to chaſtice  
the insolent and hauty beha-  
viour of lewd perſons, lawes  
were inuented, enacted and  
deuiſed: wherof there were  
three ſortes: the lawe of na-  
ture, whose vertue is all one,  
and the ſame euery where in  
all, or rather a very notice of  
Gods lawes, engraſſed in the  
minde of inan. The ſecond is  
the law of nations, which no  
otherwise

*Iuſtinia-  
nus inſti-  
tu. lib. I.*

otherwise may be described,  
than of customes, maners,  
and prescriptions, which is  
of like condition to all peo-  
ple. Thirdly, Ciuil lawe,  
which is an abridgemēt, de-  
rogating manie illicentious  
customes, which grewe by  
peruersnes and corruptnes  
of nature : and this is termed  
Peculiar, vsed by one kind of  
people; ciuill, *Quasi unius ci-  
uitatis propriū*. Besides these,  
there haue bin other lawes  
called Morall, of the x. Com-  
mandements, & ceremoniall  
lawes & rites enioined to the  
Leuites, besides the lawes of  
Moses, & many other iudicial  
statutes of natural policies, of  
which I need not to speake.  
But to draw neerer to my  
purpose, and to speake more  
proper, I thinke it not amisse,  
to

*Iustinian.  
lib. I.*



*perfit Common wealth.* 63

to lay downe somewhat of the  
law of Aristotle, which he cal-  
leth, *ius legitimū*, & seemeth  
to haue some affinitie with  
this our law of England, be-  
ing made by cōmon consent  
prescribing thereunto: wher-  
fore in my iudgement, it may  
wel chalēge the name of Sta-  
tute law, or Act enacted and  
cōcluded in a parliament: all  
which lawes were inuented  
for the vpholding of trueth,  
maintaining of iustice, being  
as a measure which God hath  
ordained amongst men in  
earth, to defend the feeble frō  
the mighty, for the suppress-  
sing of iniuries, & to root out  
the wicked from among the  
good, which prescribeth these  
speciall points, To liue ho-  
nestly, to hurt no mā wilful-  
ly, to render euery man his  
due carefully, as proceeding  
from

64      *The Picture of a*  
from the minde of God, furthering what is right, & prohibiting what is wrong, according to the definition therof; which is termed a singular reaso imprinted in nature, as an vniolable & perpetuall good, without which no house, no citie, no countrey, no estate of man, no naturall creature, nor yet the world it selfe can firmly consist: for those cities, in which there are no lawes, imposing penalties of sinne, and yeelding a reward to the good, may be counted rather wild forests for Tigers, then inhabitable places for men: yet the most necessary lawe for the Common wealth is, that the people amōg themselues liue in peace & vnitie, without strife and dissention.

¶ Euery

*perfit Common wealth. 65*

1 Euery man in generall  
loueth law, yet they all hate  
the execution thereof in par-  
ticular.

2 The lawe iudgeth with  
extremitie, and equitie with  
lenitie.

3 He is much to be cō-  
demned, that liues in feare  
of iudgemēt, neglecting the  
rights of law.

4 The heart that loueth  
the Prince loially, obserueth  
his lawes carefully, and de-  
fendeth his cōtrei valiant-  
ly, is to be commended farre  
aboue all others.

## *Of Magistrates.*

*Cap. 13.*

**F**OR the executing of laws,  
and the obseruing of Iu-  
stice, Magistrates are to bee  
ordained,



ordained, which are the tōgs  
of law, and lawe a mute Ma-  
gistrate, who should be both  
religious and godly : for the  
onely motions thereof, are  
the most speciall garde of a  
flourishing Commō wealth,  
whose propertie aboue all o-  
thers, is to shewe themselues  
godly patterns of equity and  
pietie, because the people  
might so much the more fear  
to lue recklesse and ruthful:  
in the discharging & accom-  
plishing wherof, they should  
remain constant, & not sub-  
iect to any chaunce or trans-  
mutatiō, nor by any way led  
eyther by friendship or affe-  
ction, or seduced by any o-  
ther sinister meanes, as bri-  
bery, or riches, which though  
a man abound with neuer so  
great store, yet deserueth he

not

*perfit Common wealth. 67*

not to enioy the functiō of a  
magistrate, vnles he be ador-  
ned with sundry vertues, and  
qualified with rare qualities,  
as diuerse learned men haue  
verified, waying not the out-  
ward value, but the inward  
vertue. Wherefore Democritus  
when he saw a iolly swaine sit  
in his Scarlet gowne, well  
pleasing his own humor, be-  
holding himself placed in the  
Theatre of dignitie, said vnto  
him, Sir, this robe of yours  
was a sheepes coate, before  
it came to your backe; no-  
ting that his wealth or gay  
attire could not shrowde his  
rustick maners. Whereby we  
may learne, that it is not on-  
ly wealth, gay attire, or gor-  
geous robes, nor yet grauitie  
of yeeres without wildome,  
knowledge, prudence, and  
other

other vertues, that can cause a man to deserue that place, wherein he is to minister iustice & equitie: riches cannot alter simplicitie, nor wealth procure prudence; and as for grauity of yeeres & ripenes of age, it is a thing which ought somewhat to bee regarded, if so bee it carieth a smacke of vertue and a taste of wisdom, for experience hath a great prerogative, because grauitie of yeeres furthereth credite: but as for wealth onely they are not to be esteemed, neither should a Magistrate in consideration thereof be chosen; for abundance of riches maketh him to liue securely, and want of wisdom, to attempt any thing wilfully, for ignorance is a blinde guide, and a rude mistres,



*perfit Common wealth. 69*

mistres, & none proue more  
bold then blinde bayardes:  
but yet I denie not, but mea-  
sure of wealth is necessarie  
to maintaine honor: but how  
soeuer, it is harde to rule, and  
troublesome to vndertake  
the charge: for the executing  
of iustice is an office that  
must be strēgthned by zeale,  
and zeale maketh equitie in-  
uincible, by which meanes  
they must needs offend some;  
for that which seemeth iust  
to many, is offensiue to o-  
thers, and seemeth vniust: so  
by iudging rightly they must  
offend men, and in effecting  
the contrarie, they displease  
God: wherefore as being dif-  
ficult, and the burden ouer-  
weighty, it was reported,  
that Pompey being cōbred  
with his honor, exclaimed to

see

70      *The Picture of a*  
See Scillas crueltie, beeing  
ignorant after what sorte to  
behaue himself in the digni-  
tie he had, & cried out, O pe-  
rill and danger neuer like to  
haue an end. Whereby it ap-  
peareth, that he thought it  
farre better, to proceed from  
a meane and base stocke, that  
thereby he might lead a pri-  
uate and quiet life, then to  
be imployed in any politike  
gouernmēt. As therefore the  
consideration of the charge  
is great, and the execution  
weighty, so for the better ac-  
complishmēt of both, should  
none but the worthiest ap-  
proch therunto, whose wor-  
thines and dignity should as  
much grace the place, as the  
place his person. But leauing  
these circūstances, I will ap-  
proch vnto the Magistrates,  
of

*perfit Common wealth.* 71

of which, as Aristotle sayeth,  
ther are in general two kinds  
which do beare office; wher-  
of he calleth one a necessarie  
Magistrate, without which a  
citie cannot rightly stand. Of  
the sortes of Magistrates be-  
longing to the first kinde,  
there is one politike, which is  
imploied about ciuil matters,  
as were those of the citie of  
Rome, conuersant about ci-  
uill affaires, & *munera muni-*  
*cipalia*, by which meanes  
they were partakers with the  
citizē of any gift or reward,  
which by right they might  
challenge in regard of their  
ciuill offices. There is an o-  
ther holy or godly magistrate  
which is busied in diuine af-  
fares. The aforesaid politike  
Magistrate, is either a supe-  
riour officer, or an inferiour:  
superiour



72      *The picture of a*  
superiour officers were they,  
in whose handes all the go-  
uernment did depend or cō-  
sist, as in the citie of Rome,  
wherein the Senatours were  
the superiour officers, or as  
some would haue, the Patri-  
cians were the superiour of-  
ficers, who were made by the  
Centurian conuocation, and  
as thought necessary, confir-  
med *Lege curia*. The inferi-  
our officer was accustomed  
to care and foresee common  
matters, and enquired of any  
lawfull or vnlawfull thing  
committed, and after what  
sort they were done, whe-  
ther iust or vniust, & assisted  
other officers in executing  
their duties. Such officers al-  
so were in the citie of Rome,  
which were thought to be  
the common people, created  
*Lege*

*perfit Common Wealth. 73*

*Lege Tributæ* and this interi-  
our was of two sorts, either  
of small note or account, or  
of lesser regard or estimati-  
on they that were of small ac-  
count, they againe were ei-  
ther in the towne, because  
townsmen, or without the  
towne and precincts, which  
were termed of the suburbs.  
The vrbane and towne offi-  
cers, were those which were  
carefull ouerseers, providing  
all things necessarie, & sup-  
plying the want therof, insti-  
tuted to make prouision, and  
procuring reformatiõ either  
of dilapidations, or any de-  
cayed or ruinate thing to be  
amended. The Magistrates  
that were without the citie  
or suburbs, were the ouer-  
seers of the fieldes, and pro-  
vided wood and such neces-  
saries.

E

saries.

74     *The Picture of a*  
saries. The foresaid Diuine  
officers, were those which  
were busied in godly and  
holy matters : of which  
there were two sorts, either  
those which did accomplish  
holy and diuine things, or els  
did care and prouide for ho-  
ly matters : they that busied  
themselues in holy matters,  
were Priests and Preachers:  
those that cared for holy and  
diuine affaires, were inferi-  
our ministers, vnto whom &  
charge of the holy sanctuarie  
was committed, and those  
were termed, *Quaestores sacri*:  
or High priests. The Magi-  
strate belonging to the first  
kinde, that Aristotle called,  
Lesse needfull, was required  
as an ornament for ciuill life,  
for reformation of maners.

1. Magistrates are cōmonly  
called



*perfit Common wealth. 75*

called Phisicians of the public weale, yeelding a potion for the ridding out of all distemperate humours.

2. The Magistrate that politikely intendeth the good of the common weale, may be termed vpright, but hee that practiseth onely for his own profit, is a vitious, and a lewd Magistrate.

3. A Magistrate is likened to a running or springing fountaine, which the more it runneth, the greater and wider it openeth the path: euen so a good Magistrate, the longer he ruleth, the greater sway in subuerting vices he beareth.

4. The onely scope of a magistrate, is to glorifie God in the executing of iustice, discharging of his dutie, and

76      *The Picture of a*  
causing men to liue vpri-  
ghtly, and further the truth.

## *Of Counsailours.*

Cap. I4.

**F**OR the aduising and directing of the communalities in all affaires without confusion, and the procuring of the securitie of the common wealth in allestates, Counsellours are necessarie to bee required, and thought expedient, to resolu al doubts, to decide debates, & deliberate wisely, as well in time of peace, as warre, what are to be effected, what enterprise to be taken in hand, lest that follie giuing the mate, the communalities by their wisdom might with more ease auoyde the checke: for hee  
that

*perfit Common wealth. 77*

that is forewarned by counsaile, of imminent danger, against all future mishap and calamitie, may thereby preuent perils, if it be possible, or if by sinister fortune it may not bee eschewed, then hee may beare the crosse with more patience and smaller griefe: for happie is he that is warned by other mens harms, and such are most miserable, that are wise by their owne woes. Counsaillours are called by Licurgus, The Champions of the Common wealth, and by diuers other learned authours, The keyes of certaintie, The sacred anker or defence of the Common weale, bee- ing one minde, seeing with many eyes, and working with sundrie handes, and



78     *The Picture of a*  
for wisdom, exceeding in  
consultation, as being ma-  
ny, and yet consenting in  
one, and all for the prospe-  
ritie of the common wealth,  
to which end they are consti-  
tuted, some waying & fore-  
casting imminent perils and  
inconueniences, which want  
no damage; others, sear-  
ching out remedies, which  
haue their profits and enolu-  
ments. These Counsellours  
being garnished with lear-  
ning and experience, ought  
deliberatly and vigilantly, to  
tender the securitie of the  
common wealth, preferring  
the publike profit, before  
their particular commoditie,  
as hauing these circumstan-  
ces before their eyes, preme-  
ditating whether it be lawfull  
or vnlawfull, whether neces-  
sarie,

same, with the considerations therevnto annexed, comparing honestie and credite, as twinnes and adherents together; and in the diuersitie of these causes, which is most honest and most profitable, omitting no circūstances: for as Cicero saith, A discreet and wise Counsaillour neuer yeeldeth his consent, or prescribeth to any Act or Statute, to bee promulgated & proclaimed, before hee hath some singular reason conceived with himselfe, as a sufficient token and prooffe thereof, or else hath learned of others, the cause wherfore the same should be worthily executed & established. He that doth nothing without counsell or aduice, needs not to repent him of his deed: for it

*Cicero.*

is the beginning and ending  
of euery good worke. Hee  
that will not at the first hand  
buy counsell good cheape,  
shall at the second hand, buy  
repentance deare. Wherefore

*Pythago.*

let none cōtemne the coun-  
sel of their friends, nor reiect  
the aduice of the wise, pre-  
ferring his wit before their  
wise dome, nor leane to wil-  
fulnes, lest had I wist come  
too late. For none is of such  
perfection, that he may haue  
an instant remembrance of  
all things. Romulus the first  
king of the Romanes, in the  
first constitution of their cō-  
mon weale, hauing of his  
own people, not aboue three  
thousande footemen, and  
three hundreth horsemen,  
yet selected and picked out  
of the eldest and wisest of  
them



them all, one hundred counsellours, thinking that the common wealth could not rightly bee governed without them.

A common wealth, is like the Celedonie stone, which retaineth her vertue no longer, than it is rubbed with golde: so the happie state of the common wealth flourisheth no longer, than it retaineth Counsellours: which whosoever wanteth, though he possesseth neuer so great store of riches, enioyeth care to himselfe, enuie for his neighbours, spurres for his enemies, a pray for theeues, toyle for his person, anguish for his minde, a cumbersome scruple and care for his conscience, daunger for his friends, woe for his

E 5 children,

82      *The Picture of a*  
children , wretchednesse  
to his heires, in that hee  
findeth readie way to heape  
riches, and wanteth coun-  
saile to dispose his gettings.  
The Niniutes ouerweaned  
with wantonnesse , their  
furcoates being of blisse, all  
polished with golde, pam-  
pering themselves with  
palpable follies , as wan-  
ting counsell, vntill Ionas  
by his Ambrosian and di-  
uine counsell , reclaimed  
them to a better confor-  
mitie.

The Oracle of Apollo  
at Delphos , beeing de-  
maunded , Why Iupiter  
should bee the chiefest  
of the gods , sith Mars  
was the best souldiour? an-  
swered , Mars is valiant,  
but Iupiter wise : conclu-  
ding

perfit Common wealth. 82  
ding by this, that counsell  
and policie are of more  
force to subdue, than va-  
lour : *Parua sunt arma foris, Cicero.*  
*nisi sit consilium domi* : Wea-  
pons doe little steade in  
warres, vnlesse there bee  
Counsaile at home to di-  
rect them. The necessitie  
whereof, the equall au-  
thoritie in all degrees of  
a Democratic, may bee  
a liuely witnesse, who  
did all things without coun-  
sell or aduice, voyde of  
discretion in their furious  
outrages and follies, im-  
posing most cruell tor-  
mentes vnderferuedly vp-  
on diuers innocent persons,  
and condemning most sage  
& wise Counsaileors by false  
surmises, as Soló, & Phocion,



84 *The Picture of a*

to the vtter decay and ruine  
of their Common wealth; &  
therefore in no wise are coun-  
sellors to be wated in a com-  
mon weale, that are meet for  
so necessarie a charge, whose  
worthines (no doubt) consi-  
steth in maner, wholly in  
their good example of ho-  
nest and godly conuersation  
& orderly liuing. The which  
saying, Demosthenes well  
declared to the people of  
Athens, when Philip king of  
Macedonie, vnder colour  
dissembled peace with the  
citie, and so offered truce,  
vpon condition, that they  
would deliuer Demosthenes  
and nine other, which hee  
thought of most force against  
him in their comon counsels;  
of which if he had obtained  
his expectatiō, no doubt but  
he

*perfit Common wealth.* 8

he thought, the want thereof  
would the sooner cause him  
to captivate their whole city,  
and endaunger their liues;  
which being denied, procu-  
red the cities securitie.

1 Counsell is a sweete  
conferue, and aduice the pu-  
rest auditor.

2 In counsailes we must  
be hard to resolute, and con-  
stant to performe.

3 Wee are warned by  
the wise, not to accept the  
counsell of the worldly man,  
whose aduice wil proue to be  
his owne desire.

4 Counsell is the sure  
ground of reason, and the  
scourge of the wicked is law.

*Of Iudges.*

*Cap. 13.*

*Iudges*

**J**udges are the Physicians  
 of the Cōmon wealth, or-  
 dained to administer iu-  
 stice, to decide controuer-  
 sies, and for the punishing of  
 malefactors, by whose means  
 worldly quietnes is preserved  
 & truth maintained. In these  
 Iudges there are 4. things to  
 be considered: first, to heare  
 curteously, to answer wise-  
 ly, to consider soberly, and to  
 giue iudgemēt without par-  
 tiality: which are no lesse ne-  
 cessarie, then is the soule in a  
 liuing bodie. For being in-  
 different to both parties, he  
 reduceth that to equalitie,  
 which he thinketh vnequall:  
 not vnlike vnto a line cut in-  
 to vnequall partes; that part  
 which is too long is cut shor-  
 ter, & added to the other. So  
 doth the Iudge, being the li-  
 uing

per  
 uing  
 racle  
 The  
 coun  
 to la  
 iustic  
 must  
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 not t  
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 iudg  
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 sed



*perfit Common wealth.* 87

uing law, & as it were an Oracle in the common weale. The Iudge ought also to account himself an interpreter to lawmakers, a minister of iustice, and his chiefe vertue must be, to know what is iust and true: he ought therefore not to swarue from law, and the meaning therof, but giue iudgemēt as the law, equity, & iustice doth command: for which respect it behoueth him to be sworne, to the end that God may be present to witnes his intēt & cōscience, which of al other things God hath made in man most diuine. Let y<sup>e</sup> Iudge be free frō ire, and all suspition of hope, loue, and hatred, not corruptible with giftes, not fearfull of threates, nor by flatterie seduced: for where Iudges  
are

88      *The Picture of a*  
are subiect to these passions,  
Iustice is farre remoued frō  
the iudiciall seate, and the  
Iudge himselfe, For there is  
nothing that infecteth the  
Common wealth more with  
seditious hate, and iniuries,  
than the corruption and in-  
iustice of Iudges, By good &  
equall iudgements, the loue  
vniuersall of men is preser-  
ued, quarels, enmities, warres  
and sedition are thereby ap-  
pealed, because they are in  
euery estate of such great  
force, as by good iudgemēts,  
the whole Common wealth  
doth seeme to be maintai-  
ned, and by euil Iudges sub-  
uerted, This Iustice which  
concerneth iudgement, hath  
greatest power to extirpate  
vices in all estates; for if of-  
fenders be punished, there  
will

*perfit Common wealth.* 89

will be no place left for violence, fraude and audaciousnes, presumption & iniuries. The person of Iudges was by the auncient Philosophers painted like vnto a faire virgin, hauing a seuerer & fearful aspect, piercing eies, chaste and modest countenance, inclined to grauitie: which image seemeth to represent, that Iudges ought to bee incorrupt, chaste, seuerer, sharpe witted, good conceiuers of all things, graue, constant, & inexorable. Cambises, king of Persia, caused the skinned of one vniust Iudge, to be flayed from his bodie, & hanged vp in the place of iudgement, to the end that thereby, all Iudges might be warned to be iust and vpright. In like maner ought our Counsellours



sellors to take heed that their  
 Iustice (which extendeth to  
 all sorts of people) may bee  
 most dutifull, and that both  
 in making and executing of  
 Lawes, he may shewe him-  
 selfe a man of a singular iu-  
 stice: for it were shame for  
 him not to obserue Lawes,  
 who is the executer of them.  
 He commandeth others, &  
 the law cōmandeth him, not  
 that law only which is writtē  
 in books, & tables of brasse,  
 but the living lawe of rea-  
 son which remaineth in our  
 minds. Iulius Cesar had such  
 regard of equitie and iustice,  
 after hee had obtained the  
 gouernment of Rome, that  
 he neuer omitted any paine  
 or labour, as well in com-  
 mon causes, concerning the  
 defence and assistance of  
 the

*perfit Common wealth.* 98

the innocent, as also in hearing and studiously discussing all controuersies, almost daily in his own proper person. But happy were those daies wherein Basil the Emperour of Constantinople liued, that whēsoeuer he came to his iudgement seat, found neither partie to accuse, nor defendant to answer; which was a signe of an vprightliuing. Herein might that of Solon be said to be obserued, who being asked how the cōmon wealth might be preserved: answered, If the people obey the Magistrates, & the Magistrates be vigilant in executing iustice, and in obeying the Lawes. And also that of Bias verified, who said, that the Common welch might be best assured,  
where

where all men liued vprightly, not trāsgreſſing the laws, yet fearing thē no leſſe than a tyrant. It were then a thing moſt vnfit and vnconuenient in all eſtates, that the lawe ſhould be reputed, as the ſpiders webbe, to take holde of the weake or ſimple, and ſuffer the ſtrong and mighty to paſſe: of which error Iudges ſhould be heedful, endeouoring themſelues to loue, obſerue, & continually be careful, how the Lawes may inuiolably be preſerued, to which all men are ſeruants, that they might be freemen.

**1** A wiſe Iudge alwaies preferres conſideration before concluſion.

**2** Iudges ought to diſpatch with ſpeed, and anſwer with patience.

**3** The



*perfit Common wealth.* 93

3 The Iudge himself incurreth the fault, when the guilty person is pardoned.

4 Happy is the countrey, whose Iudges are iust men, & whose iust men are Iudges.

*Of Oeconomikes, or  
domesticall Govern-  
ment. Cap. 16.*

**H**Aving handeled of the two partes of regiment, which are requisite in euery action in generall of all men, either in a Monastike life, that is solitarie, or in a politike; now it followeth next, that I should handle of that parte, which is required in a Domesticall gouernment, ordered for the right managing of the affaires therunto belonging, which consisteth

94     *The Picture of a*  
in the well governing & disposing thereof, whole end is to be prudently governed, for the credite of euery one that is a gouernour or master thereof: for a family consisteth either of those things which are to be ordered or governed, or else of them which are the Lords, Masters or gouernours thereof, who haue authoritie of all things thereunto appertaining, as of wife, children and seruants. First, the man and wife being by a diuine ordinance of God, linked together in wedlocke, and of two bodies beyng made one, should loue one another mutually without dissention, iarres, & broiles, comforting one another in distresse, and reioicing with one another  
in

*perfit Common wealth.* 95

in prosperity, so that the desire  
of the one, should bee the  
content of the other, the  
husband tending the wife,  
as the weaker vessell, and  
providing all things neede-  
full, supplying the wants of  
his familie: so likewise the  
wife obeying her husband,  
with all modestie and decen-  
cie, and of that provision  
made by the husband, ende-  
avouring her selfe to play the  
good huswife, which procu-  
reth loue and vnitie on both  
parts: otherwise there would  
bee no domesticall govern-  
ment, neither is that man fit  
to gouern any where, or  
to beare authoritie, that  
cannot gouerne his owne  
house: the which was ob-  
iected to Philip King of  
Macedony, who would haue  
pa-



pacified the strife risen in the Citie, and read a booke of exhortation vnto the people: to whō they said, his admonitiō would litle preuaile to gouerne them, when hee could not gouerne his owne house at home, because he, his wife and sonne were at a continuall discord at home. Wherefore in this gouernment, and for the maintaining hereof, man and wife should not disagree, imitating the exāple of Hector & Andromache his wife, who loued each other so entirely, that Hector grieued more at his departure from his wife, than for parents, children & his whole cōtrey, as Homer testifieth. By the obseruing hereof, all things may rightly be ordered, and household affaires

affaires well managed, being  
so gouerned. First, the parēts  
of children are to haue great  
care in the orderly bringing  
vp of thē, who first begin to  
liue with the mother, which  
should haue great care in the  
nursing and tenderly vsing  
thereof, after the maner of  
the Grecians and Persians,  
who neuer were accusto-  
med to see their sonnes, vntil  
they were ready to bee trai-  
ned vp in warres: the mo-  
ther hauing discharged her  
charge and done her taske,  
then the Father is to haue  
thē brought vp in learning,  
& trained in nurture: for af-  
ter what sort they are at the  
beginning taught, they will  
taste of the same in their old  
age, euē as a twig that yong-  
ly sprowting is bent & made  
F crooked,

crooked, proueth a crooked old tree : which Aristotle in the end of his morall bookes testifieth, arguing vpon certaine opiniōs, that most of al may fashion an honest & ciuill life, to the which some partly therunto are enclined by nature, some reformed & framed by good vsage & custom, as by doctrine & other precepts: Hereupō he cōcluded at last, that vse and custome are of most force : for wherein childrē are trained vp in their yong & tender age, therof they must needs sauor in their ripe yeeres : As that of Horace, *Quo semel est imbuta recens seruabit odorē, testa diu* : That which is once bred in the bone, is hardly rooted out of the flesh, wherefore educatiō is so necessary, that



*perfect Common wealth.* 99

that it doth not onely guide  
thē, which nature hath made  
of a perfect disposition: but  
also correcteth & reformeth  
that which nature hath left  
vnpolished. What difference  
is betweene man and beast,  
but reason? what instructeth  
reason, but education? with-  
out which we are worse then  
the sencelesse brute beastes.  
Doubtlesse then wee are as  
much bound to our teachers  
for our education, as to our  
parents for the begetting of  
vs; for of the one wee haue  
our being, and of the other  
our well-being, who tem-  
per our crooked nature,  
which otherwise should re-  
main deformed. What force  
therfore this education wor-  
keth, may be well approued  
by Socrates answere to the

100     *The Picture of a*  
Phisiognomer that iudged  
him lewde by his exterior  
countenance. To whom So-  
crates said, I confesse that I  
am by nature such a one, but  
by good instruction & edu-  
catiō I am better fashioned.  
By which answer, he likened  
youths vnto soft waxe, apt  
to receiue euery impressiō,  
who should bee handled as  
one would fill a glasse with a  
narrow mouth, by powring  
in the water with a pipe by  
litle and litle: meaning that  
the tender childhood of yong  
ymps, is most gently to bee  
handled and mildly to be en-  
treated, vntill they approch  
vnto the age of discretiō,  
which is limited to be at 14.  
yeeres, at which time obedi-  
ence & good maners should  
be engrafted in them. Here-  
of

*perfit Common wealth.* IOT  
of may Phocion be a liuely  
witness, who was wished  
by a friend of his to provide  
for his children, that they  
might encrease & maintaine  
the honour of his ancestors;  
to whom he said, As for my  
childre if they embrace ver-  
tue, which I euer endeuou-  
red to teach them, the litle  
possessions I haue shall make  
them deserue more, but if  
they proue otherwise, let no  
man be of that opinion, that  
I their father will provide a-  
ny thing to maintaine their  
pompe & riot. This is a wor-  
thy sentence of all men to be  
embraced, and a right pre-  
cept for the fathers to in-  
struct their children, confir-  
med with that saying of Me-  
nedemus which he vsed to  
his sonne Clinia, *Ego te meum Terence,*



*The Picture of a*  
*tantisper dici volo, dñ id quod*  
*te dignum est facias.* So long  
 shalt thou bee my sonne, as  
 thou behavest thy selfe with  
 honesty: but if the father ne-  
 glects to reforme his sonne  
 with this precept, or forgets  
 to haue him instructed and  
 brought vp by a right com-  
 passe of education, what pi-  
 tie doth the want of educa-  
 tion breed, wherof the child  
 shall haue iust cause to curse  
 the parents, and the parents  
 in their decrepit age to con-  
 demne themselves, whē the  
 child shall impute all to the  
 security of his licentious nur-  
 turing, which bringeth oft-  
 times to the children an vn-  
 happy end, and causeth the  
 father with Augustus to re-  
 peat that saying of Homer,  
*Coninge non ducta natis uti-*

*nam.*

*nam caruiffem.* I would that I  
had neuer married wife, so that  
I had neuer beene troubled  
with children : which he vt-  
tered in respect of his vicious  
daughter Iulia, whom his o-  
uermuch remifneffe at first  
had caused to proue so lewd.  
But omitting to speake fur-  
ther of this reformation, lea-  
uing it to the confideratiō of  
parents, who haue more dis-  
cretiō in the gouerning here-  
of, then I cā prescribe, I think  
it not amiffe to speake a word  
or two cōcerning y<sup>e</sup> gouern-  
ment of seruāts: for as magi-  
strats & officers are ordeined  
and instituted to minister iu-  
stice : so it is expediēt that e-  
uery householder and master  
of seruāts, should rightly go-  
uerne the state of his owne  
house, that seruants therein

104 *The Picture of a*  
exercising obedience, might  
the rather be admitted to the  
general condition of the pu-  
blike government, imitating  
the good example of their Ma-  
ster laid before them, who is  
to use his servants after a mo-  
deration of chastisement: be-  
cause many servants are of  
that nature and condition,  
that they will do more by one  
mild or gentle word, than  
with a thousand severe stripes:  
the Master thus teaching &  
instructing them unto hone-  
sty, they may live more up-  
rightly, and thinke the yoke  
of service sweet, and the bur-  
den light, which procureth  
credit to the Master, & com-  
mendation to the servants.

I Every beginning com-  
meth by nature: but the pro-  
gresse by household education.

2 Gouver-



2 Gouvernors of families  
not endued with wisdom,  
in stead of good gouernmēt  
doe bring foorth briers and  
brambles.

3 That man holdeth his  
goods in danger, his house in  
suspitiō, his honor in balāce,  
and his life in peril, that can-  
not gouerne his own family.

4 The force of Samson,  
the prudence of Augustus,  
the cautels of Pyrrus, the pa-  
tience of Iob, the sagacity of  
Hanibal, & the vigilancy of  
Hermogenes, be not suffici-  
ent to gouerne that house,  
where man and wife are not  
at vnitie.

5 That house may be ra-  
ther termed a denne for wild  
beastes, and a receptracle of  
fooles, then a dwelling for mā  
& wife, which is not rightly  
managed.

106 The Picture of a  
Of Vertue.

Cap. 17.

*Aristot.* NOW I come to entreat of  
the meanes whereby a  
Cōmon wealth is preserued,  
safely munified, and rightly  
polished. Which as Aristotle  
& diuers others doe affirme,  
is by vertue; for the end of a  
citic and Common wealth  
(that is, the happines and fe-  
licitie therof) is concluded to  
proceed of a good life, which  
must require vertue, which  
to vs is an impregnable towr,  
a floodde that needeth no  
flowing, a perpetuall during  
treasure, an inuincible army,  
a strong fortresse, a true har-  
binger, a burden supporta-  
ble, a balme that presently  
cureth, & an eternall honor  
that.

*perfit Common wealth. 107*

that neuer dieth, For (as So- *Socrat. in*  
crates faith) vertue is a thing *Phæd.*

that conducteth vs vnto im-  
mortality, and maketh vs e-

quals with the heauens, and

is called, An electiue habit of

the mind, agreeing with rea-

son and moderation of na-

ture, consitting in a Medio-

critie between two extreames,

the one in defect, and the o-

ther in excesse: wherefore it

excelleth all other things in

goodnes. For if by liberality,

substance, health, and liuing,

our countrey, parents, and

children do well, it hapneth

in respect of vertue, which

doth aduancee all, and vnder

whose wings all thinges are

hatched, which resemblēth the

Cameleō, that is of al colors

sauing white: so vertue ta-

steth of all diuersitie excep-

ting

*Aristot.*

*Politic.*

*cap. 8. &*

*9.*



108 *The Picture of a*  
ting vice. This vertue is well  
compared by a wise Philoso-  
pher, to the letter Y: which  
is small at the foote, and  
broade at the head, mea-  
ning, that to attaine vertue,  
it was difficult and harde,  
but the possessions thereof  
were passing pleasant, for  
thereby wee are saide to at-  
taine euerlasting felicity, that  
is to witte, by vertues acti-  
ons, which are of two fold:  
The one variable or muta-  
ble, the which may soone be  
chaunged or hindred, espe-  
cially the objectes & meanes  
which are vsed in the attai-  
ning thereof being taken a-  
way: and this action hath  
no fellowship, societie, or  
affinitie with felicitie. The  
other constant and inuari-  
able, which is firme and per-  
fect,

*perfit Common Wealth. 109*

fect, intending a good effect,  
alwaies perseuering in acti-  
on and contemplatiō, which  
by no meanes may be hin-  
dered or enforced to proue  
a changeling; and this acti-  
on is meeere felicitie, which  
ought to be in a Common  
welth wel established: which  
beyng otherwise neglected,  
or lightly regarded, and  
slightly practised, or on the  
contrarie side immoderately  
vsed, might engender sun-  
dry vices: for all immode-  
rate actions on both sides are  
hurtful to nature. For he that  
on this side flieth perill in an  
honest cause, is termed timo-  
rous and fearful: and he that  
on the other side aduentreth  
ouermuch, is termed rashe:  
therfore vertue is said to cō-  
sist betweene extreames, as  
not

*Plato in  
Tymae.*

LIO     *The Picture of a*  
not participating thereof.  
The due obseruation of this  
vertue, maketh a straunger  
grow naturall in a straunge  
countrey, and the vicious a  
meere stranger in his owne  
natie soile, which if it be so,  
that the efficacy of this ver-  
tue is, so great and worketh  
such wonders, no maruaile  
that Aemilius Paulus, when  
it was reported him being a  
sacrificing, that one of his  
sonnes, the elder by birth,  
was slaine in the field: there-  
with being moued, threw off  
his lawrell and triumphing  
crowne, & within a litle paw-  
sing and deliberating with  
himselſe, at last asked after  
what sort his sonne lost his  
life, and yeelded vp the  
ghost: to whom it was told,  
that he was depriued there-  
of



*perfect Common wealth.* III  
of valiantly fighting, & at last  
breathing became breath-  
lesse. At which saying being  
comforted, he layed on his  
triumphing crowne againe,  
protesting and calling the  
gods to witnesse, that hee  
conceiued greater pleasure  
at the death of his sonne (be-  
cause of his vertue) then  
griefe and sorrow for his  
death. Seeing vertue hath  
such a disposition and power  
of the reasonable parte of  
the minde and soule of man,  
which bringeth vnto order  
and decency the vnreasona-  
ble part being out of square  
and frame, causing it anew  
to propound a conuenient  
end, to her owne affections  
& passions, by which means  
the soule abideth in a come-  
ly and decent habite, ac-  
complishing

112     *The Picture of a*  
complishing and dischar-  
ging in all dutie and vpright-  
nes of life, what ought to be  
done according to reason.  
Who the respecting the pro-  
perties thereof, would not  
with al might and maine, en-  
deuour to be traced and trai-  
ned herein, wearing this as  
his recognizance and chiefe  
badge, which euer glistereth  
and shineth, though it be ne-  
uer so much obscured wher-  
of Socrates hauing sufficient  
triall, was wont to giue these  
precepts to his scholars, That  
they should euery morning  
behold their Physiognomy  
in a looking glasse, wherin if  
they should seeme faire, then  
they should employ them-  
selves in Vertue, that they  
might inwardly resemble the  
outward appearance: if de-  
formed,

*perfit Common wealth.* LI 31  
formed, then should they e-  
specially endeouour theſelues  
in vertuous actiōs, that ther-  
by they might by the inward  
vertue, ſhroud their outward  
deformity.

1 It is the property of  
vertue, in ſuffering patient-  
ly to ouercome.

2 The firſt degree to ver-  
tue, is, to admire vertue in an  
other man.

3 Vertue getteth no ſu-  
periority by birth, nor pru-  
dence by yeeres: for there  
may be old fooles, and yong  
counſellers.

4 Vertue is a ſeemely  
goddelle of toyle, imagina-  
tion the miſtres of fooles, le-  
uity the pride of nature, and  
diſſention the ruine & ouer-  
throw of families.

of



114 *The Picture of a*  
*Of Prudence.*

Cap. 18.

**P**Rudence is a busie searcher, and true inuentor of verity, which alloweth nothing to haue fellowship with the truth, except it be seasoned with reason, and tempered with wisdom. This vertue is allowed as a foueraigne precious good, and is termed the very touchstone of truth, which guideth the steps of men, in an vnfallible way, to the attaining and vnderstanding of vertue, which procureth felicity. Cicero defineth this vertue to be the knowledge of things which ought to be wished or obtained, & of those things which ought to be eschewed, like a provident mother foreseeing what  
with

*perfit Common wealth.* 115

with decency should be accomplished in euery enterprise, who prepareth a conueniēt & fit abode, where all other vertues might securely execute and discharge their feueral duties and offices: for shee accustometh to be conuerfant in the choosling of good and euil, being the captaine and mistresse of all other vertues whom shee feedeth. This vertue cannot easily be taynted, or inueigled with any lewd canker of vanity, nor fettered within the bonds of folly, being garded with al the troupes of vertues, and tried in the fire of zeale, shining bright, and yeelding a fragrant smell and sauour to the nostrrels of the louers and possessors thereof, like a beame proceeding from

116 *The Picture of a*  
from the cleere sunne, which  
doth not onely lighten and  
kindle the affection, but al-  
so doth illuminate the vn-  
derstanding and knowledge  
of man: wherefore wise men  
haue laied a difference be-  
tweene science & prudence,  
saying, that science is a dead  
knowledge of things, which  
of it selfe cannot change the  
will, in such sort that it may  
embrace and followe the  
knowne good, and auoid the  
euill, which is euident in wic-  
ked men, imbrued with vice,  
& endued with knowledge.  
Wherefore Socrates was  
wont to admonish his scho-  
lers, that in all their life time,  
they should haue these three  
things in memory, to witte,  
Prudence in minde, which is  
an inuiolable castell (as An-  
tisthenes



Plutarches saith) Silence in  
their tongue, and shamefast-  
nesse in their countenance,  
without which, nothing may  
bee done wisely : because  
prudence is the prince and  
guide to all other vertues,  
wherin the knowledge of  
our soueraigne good, and  
the ende of our life depen-  
deth. Wherefore we may in  
any sorte behaue our selues  
the more prudently, then by cō-  
sidering how we may deale  
imprudently. Such a prudent  
man was Agesilaus king of  
the Lacedemonians, who,  
when there was a battel to  
be pitched at Mantinia, by  
his subiectes the Lacedemo-  
nians, counselled them thus  
wisely, that they should bēd  
all their force and strength,  
and leuell at Epiminondas,  
saying,

118    *The Picture of a*  
saying, It was a point of  
prudence to cut off the har-  
riest souldier first of all; mea-  
ning that valiant men were  
the causers of victory, which  
when they had obserued, ob-  
tained the conquest, and so  
preuented the daunger, and  
preserued their liues & safe-  
ty. Whereby it was conclu-  
ded, that in warre one pru-  
dent man was of greater  
force to subdue, then an  
whole army of vnwise men.  
For (as Homer saith) *Ille*  
*sapit solus, volitant alii velut*  
*umbra*. Likewise Ioseph so  
excelled in prudence, in ad-  
uising Pharao to provide a  
man of wisdom and vn-  
derstanding, and set him o-  
uer the land of Egypt, say-  
ing, Let Pharao make and  
appoint Officers ouer the  
land,

*perfit Common wealth.* 119

land, and take vp the first  
part of the land of Egypt in  
the seven plenteous yeeres:  
also let them gather all the  
foode of these good yeeres  
that come, and lay vp corne  
vnder the hand of Pharao  
for foode in the citie, and let  
them keepe it; so the foode  
shalbe for the prouisiō of the  
land, against the seven yeres *Gen. 41.*  
of famine which shall be in  
the land of Egypt, that the  
land perish not for famine.  
& the saying pleased Pharao  
and al his seruants, and ther-  
fore accounted Ioseph a most  
prudent and wise man. In  
like sort the prudence of Li-  
curgus, the reformer & law-  
maker of the Lacedemoniās  
was the cause of the mainte-  
nance of their flourishing  
estate about 500. yeeres,  
so



so that it was the chiefeſt in  
all Greece, both for glory, &  
excellency of gouernment:  
from whence they digreſ-  
ſed not, vntill ſuch time as  
they wholly neglected thoſe  
lawes, and godly ordinances  
the which hee gaue them.  
Wherefore to conclude, the  
vigor & ſtrength of this ver-  
tue in all actions, whether it  
be ingeneral to all in a Mo-  
naſtike life, or Oeconomical  
appertaining to families,  
or politike which is the chie-  
feſt of all, vſed to the good  
of the Commō wealth, hath  
ſuch efficacy, that nothing  
without the ſame may right-  
ly be effected: for the confir-  
mation whereof and a finall  
concluſiō, we need no more  
then the liuely example of  
Argos, which had his head  
inuiro-

inuirowed with a hundred  
watching eies: signifying vn-  
to vs, that he was euery way  
endued with great prudēce,  
and singular discretiō: wher-  
fore if a Pagan and a Hea-  
then man, by the reportes of  
the Poets, so excelled in the  
atchiueiment of vertue, wise-  
dome, and prudence, how  
much the rather ought wee  
Christians to bee furnished  
with the same, as an onely or-  
nament of all actions? For al-  
though the wit of mā is most  
ptecious and apt to al good-  
nes, glittering as the yron &  
brasse, more & more in wea-  
ring, whose sharpnes and  
brightnes is like the sparkle  
that soonest kindleth desire;  
though eloquence be a di-  
uine influēce, and inuentiō  
the daerling of nature: ne-  
uerthelesse

122      *The Picture of a*  
uerthelesse inuention bring-  
eth forth oft times a rude &  
deformed matter, and elo-  
quence singeth a song harsh,  
voide of tune & concord of  
true melody, without pru-  
dence: by which men are al-  
waies cloathed and inuested  
with a mild and settled dispo-  
sition, wherein it steadeth  
them no lesse, then a shippe  
floting on the Sea, doeth  
the presence of a Pilote that  
may prudently vndertake, &  
wisely execute whatsoeuer  
he knoweth to be good, after  
mature deliberation and cō-  
sideration of all the circum-  
stances of the fact. If therfore  
a gouernour be not endued  
with prudence & learning,  
ciuill policy cannot be main-  
tained, and his Empire or  
gouernment auaieth not.

I. Pru-



*perfit Common wealth. 123*

1 Prudence reformeth abuses past, ordereth things present, & foreseeth things to come.

2 Iustice without Prudence, is dissolued into cruelty, temperance into fury, and fortitude into tyranny.

3 It is a point of great Prudence, to lament the life of a wicked man, more then the death of the iust.

4 To the prudent it is more pleasant to heare counsell mixt with mirth, then to the foolish to wat sport mixt with rudenesse.

5 He that searcheth out prudence, findeth treasure in this life, and enioyeth perfect happines in the life to come,

*Of Fortitude.*

Cap. 19.

G 2

Forti-

**F**ORTITUDE is an invincible  
vertue, or courage of the  
mind, vndertaking any peril  
in an honest & good cause:  
also it is defined of some,  
to be a fire humor of the spi-  
rit, inflaming the minde with  
boldnes in all assayes, & con-  
ducting the body thorow a  
million of perils, in attemp-  
ting harde aduentures, be-  
cause nothing ought to bee  
hard for a valerous mā to at-  
tempt, which might daunt &  
abate his courage. This ver-  
tue is of two sorts, either con-  
sisting of the meere strength  
of the body, which ought  
not to be termed fortitude,  
because there be many men  
that haue stout bodies and  
great strength, and yet cow-  
ards: And is therfore called  
naturall vigor, or els forti-  
tude,

tude, otherwise it is taken for the constancy of the minde, and so it is termed a morall vertue: wherefore by the assent of the Philosophers, it deserueth the vppermost roome and the greatest dignitie amongst morall vertues, for two considerations. First, in respect of the primate and chiefest man, whose minde attaineth this vertue. Secondly, in respect of the whole citie which he enioieth, and in enioying defendeth her territories and turrets, aduenturing any enterprise for the security thereof. The properties of this vertue consist in two things: First in despising outward casualties, not being moued to admire thereat: in admiring, not to desire or wish any thing but



what is honest, holding the  
 flagge of defiance against the  
 allure and becke of fortune,  
 suffering at things patiently,  
 if any thing happen bitter or  
 grieuous, which is a token of  
 an inuincible minde, as Ci-  
 cero saith, *Si quid obtigerit,*  
*aquo animo paratq; morear,*  
*neq; enim turpis mors forti vi-*  
*ro potest accidere, neq; imma-*  
*tura consulari, nec misera sa-*  
*pienti.* The second is, that  
 if thou art of that minde and  
 courage, see thou imploy thy  
 selfe in those things which  
 are most difficult and full of  
 perill, which may as well co-  
 serue the life of man, as sun-  
 dry other things thereunto  
 appertaining, that it may be  
 said as it was of a certaine  
 Philosopher, who being bu-  
 tied touching his countreys  
 affaires,

*Cicero.*

of a  
ing the  
init the  
fortune,  
tiently,  
itter or  
oken of  
as Ci-  
tigeris,  
more ar,  
orti vi-  
imma-  
era sa-  
s, that  
de and  
oy thy  
which  
full of  
ell co-  
is sun-  
eunto  
may be  
rtaine  
g bu-  
ntreys  
fares,

perfit Common wealih. 127  
affaires, and pleading truce  
for his friends liues, hapned  
to fall into the lapse of his e-  
nemies, and hauing many  
cowardly souldiers, who re-  
garding neither their friends  
liues, nor their owne coun-  
treys security, most timerous-  
ly flying, demaunded of this  
valiant mā what they should  
do: to whom hee answered,  
that they should report to  
those that were aliue, that he  
valiantly fighting for their  
security died: and I will in  
like sort report to the dead,  
that you escaped cowardly,  
as being the last in the field,  
and first in flight. We see  
therefore, that courage, and  
magnanimity, are daunted  
with no danger, and yet con-  
quer by perseuerance, & tri-  
umph with honor. So then as

but

G 4

we

we shall finde our bounden  
dutie to honour our coun-  
trei, with all gratitude, & to  
defend it with all power and  
might, shewing our selues  
valiant and couragious, fol-  
lowing the example of Cur-  
tius the Romane, when there  
appeared a great gulf in the  
market place, which could  
by no meanes be stopped; &  
an answere being given by  
the Oracle, that it was onely  
to be stopped by that which  
was of most value to the city  
of Rome, he deeming that  
the citie had nothing so pre-  
cious as stout & valiant men,  
armed himself and leapt into  
the gulf, which stopt im-  
mediatly: declaring thereby  
how light, men ought to es-  
teeme their liues, when as  
the same might yeeld profit  
and



*perfit Common wealth.* 129  
and comodity to their coun-  
trei, in regard of such ad-  
uentures which euery man  
ought in the behalfe of his  
cōtrey to enterprife. Here-  
hence it hapneth out some-  
time, that diuers rash & wil-  
full mē, carried with an erro-  
nious opinion, do esteeme it  
mere cowardnes, not to fight  
for euery light offēce, which  
is well approued to be other-  
wise, as Alexāder the sonne  
of Mammena testifieth: who  
hearing that Artaxerxes the  
king of the Persians, came  
with a great army of souldi-  
ors, about to inuade the Ro-  
mane Empire: it behoueth  
valiant & moderat men (said  
Alexander) to wish alwaies  
the best, & to beare patiently  
what soeuer happeneth con-  
trary to their expectations:

130     *The Picture of a*  
for it is the point of fortitude,  
neither to encombe for e-  
uery small trifle, triumph in  
prosperity, nor yet to be dis-  
maid in aduersity: conclu-  
ding with Cicero, that a vali-  
ant man should bee alwaies  
girded with patience, & gar-  
ded with constancy: the one  
to perseuer in wel doing, the  
other to tolerate sundry e-  
norinities: for, *Fortes & mag-*  
*nanimi sunt, nō qui faciūt; sed*  
*qui propulsant iniuriam.* Cal-  
ling to mind, that not onely  
they which do offend are va-  
liant men, but they which do  
defend. Hereupō Laches de-  
maunded of Socrates what  
Fortitude was: he answered,  
It was a vertue, by which a  
man not forsaking right and  
custome, repelleth the force  
of his enemy: which he con-  
futed,

Cicero.

futed, saying, A mā after the *Plato*:  
 maner of the Scythians, no  
 lesse in flying, then in persi-  
 sting, ouercommeth his ene-  
 my, and so in like maner  
 may be called a valiant man.  
 Wherefore Homer calleth  
 him a valiant man, which da-  
 reth according to opportu-  
 nity, and as time, place, and  
 occasion shall require, bold-  
 ly resist or feare his enemy:  
 gathering hereby, that a vali-  
 ant man ought not for euery  
 trifle or light occasiō fight or  
 encombat: For it is a rude  
 thing (as Cicero saith) after  
 the maner of beasts to cōmit  
 such wilfull rashnes, vnles it  
 be in defence of countrey, or  
 for vertue & honesty sake, re-  
 garding both time, place, &  
 the person: for as he is called  
 desperate and rash, that figh-  
 teth



teth for euery small matter:  
 to againe are they accounted  
 valiant, that suffer and tole-  
 rate small iniuries, vnlesse  
 they impaire their credit, or  
 derogate from their honesty:  
 then if they resist not an in-  
 iurie if it be offered, they are  
 in as great a fault (as Cicero  
 saith) as if they should for-  
 sake both countrey, parents,  
 & children: deeming it bet-  
 ter to die free, then to liue  
 captiue: of which opiniō was  
 Mucius Scauola that valiant  
 man, who willing to incurre  
 any sinister hap for the safe-  
 ty of his countrey, was ta-  
 ken of his enemies, at which  
 time he thought to slay the  
 king his enemy, but missing  
 the king, slew the secretary,  
 and was afterwards brought  
 to a great fire to be burnt:  
 into

*Cicer. of  
 sic.*

*perfit Common wealth. 133*

into the which he willingly thrust his hand that had failed to slay the king, and suffered it to be burnt to ashes.

Like wise also Abraham was of such excellent valure, that when he heard that his brother was taken by the kings of Sodom and Gomorrah, brought fourth of them that were borne and brought vp in his house three hundred & eightene, and pursued them vnto a place called Dan.

*Gen. 14.*

In like maner Mithridates king of Pontus, after he had pestered the Romanes with warres the space of 40. yeres, during which time he behaued himselfe no lesse valiant in minde, then hardy in body, in resisting their strong forces, and withal in attempting the fortitude of the Romanes,

**I 34**     *The Picture of a*  
manes, thogh he was by fortune shaken in his old yeers, and eclipsed of his wealth, friends, countrey, kingdome, & al worldly chualry, yet in despight of fortune went to Celta, meaning with them to transport into Italy, whereby the Romanes might haue intelligēce, that albeit he of his friends and countrey, by the frowne of fortune was depriued, yet neyther fortune, nor the Romanes could subdue his valiant hart. In this triumphed valiant men, because they might not be vanquished, and gloried, being free from subiection.

**I** Lightning or thunder-claps dismay infants : and threatens annoy fooles, but nothing dismaith the resolution of a valiant man.

**2** Forti-



*perfit Common wealth. 139*

2 Fortitude is the champion to equity, which neuer ought to strue, except in righteous actions.

3 Valure is a wise mans coate, & a fooles cognizance.

4 Those that are stout in body & cowards in mind, are dissemblers with God & mā: with God, because they may be good and will not: with man, because they seeme and are not.

## *Of Patience.*

*Cap. 20.*

**P**Atience is an excellent vertue, belōging aswel to outward empire as to inward gouernance: it is said to be the shuelde of intolerable wrōgs, the vāquisher of wickednes, that lighteneth the burden

136     *The Picture of a*  
burden of aduersity, and is a  
sure carde against all assaults  
and passions of the soule, sea-  
soning the ioyes of prosperity,  
and retaining a continuall  
glad assemblāce in aduersity  
and dolor, consulting stoutly  
and valiantly in sustaining all  
labours and grietes for the  
loue of honesty and vertue.  
For as S. Augustine sayeth, it  
is more cōmendable to con-  
tēne an iniury, thē therewith  
to bee griued or to pine,  
by reason that in despising,  
we seeme as though we were  
not moued therewith, or felt  
nothing, regarding it no-  
thing at all: but on the con-  
trary side, hee that is thereat  
sturred or griued, endureth  
torment & feeleth the smart,  
because the more impatient  
we be in sustaining iniuries,  
we

*perfit Common wealth. 137*

we aggravate the griefe by  
so much the more, and grie-  
uous and vneasie is the bur-  
den thereof. Patience then  
sucking the dregges of sor-  
row, and pestered with the  
bitter pills of distresse, is made  
more strong and perfect:  
which seemeth to be wel ap-  
proved by the Lacedemoni-  
ans, who were noted to bee  
patterns of patience, sustai-  
ning all paines, wars, winde,  
and weather. So likewise, as  
Plinie reporteth, Archus,  
of all men was most pati-  
ent in all his torments: which  
is a speciall token of an he-  
roicall minde, to set light by  
small wrongs, and litle re-  
gard meane adventures: But  
as for this kinde of patience  
these examples may serue,  
because wee haue sufficient  
dayly



138 *The Picture of a*  
daily before our eyes: where-  
fore I will draw neerer vnto  
the inward gouernance, vpo  
whom patience should at-  
tend, to the subuersion and  
oppressing of naturall passi-  
ons, to the sustaining of the  
frowardnes of fortune, lest  
that they which haue the fū-  
ction of authority, & be im-  
ploied in matters of great im-  
portance, their liues be not  
onely replenished with toiles  
and heinous displeasures, but  
withall bee subiect vnto di-  
uers casualties. To these the  
onely prouiso and ready way  
to haue patience, is thought  
by two waies inuented. First  
a direct and an ypright con-  
fesse, a true & constant opi-  
nio in the estimatio of good-  
nes, which seldom procedeth  
by instinct of nature, vnlesse

it

*perfit Common wealth. 139*

it be exquisit, and excellent;  
but by the diligent study &  
attaining of vertue. For hee  
which bendeth himselfe to  
reuenge, doth imitate his  
doings who is molested with  
impatience, and he that imi-  
tateth an euil man, wil hard-  
ly proue good himselfe: it  
were difficult and harde for a  
valiant man, to tolerate a-  
ny iniury without reuenge,  
though oftentimes he is ac-  
counted more valiant in suffe-  
ring, then in hasty reuēging:  
for he that enterpriseth any  
thing hastily, may repent  
him by leysure: Neuerthe-  
lesse I denie not, but it is al-  
most a thing impossible for a  
courageous man, to tolerate  
an indignity, the which if he  
doth suffer, the onely and  
the surēt way to be reuēged,  
is

140     *The Picture of a*  
is to contemne & rebuke it,  
and to liue with such godly  
courage, behaujour, and vp-  
right life, that the doer and  
actor of the wrong, shal haue  
sufficient occasion thereat to  
be ashamed, or at leastwise  
lose the fruites of his enuy,  
hauiug no ioy of thy hin-  
derance and damage. Anti-  
sthenes was wont to glory  
that he had sufficient vertue  
to the attaining of felicity, &  
wanted nothing, saue ouely  
the strēgth of Socrates mea-  
ning, his mayle coate of pa-  
tience, was a sufficient ar-  
mour of prooffe. Tiberius  
Cesar was in this one thing  
most highly cōmended, be-  
cause he refused honors that  
wer gratefully profered him,  
shunned flattery, and suf-  
fered all reproches patient-  
ly,

*Laerti.  
lib.6.*

*Guid. vi-  
in vices.  
ex Suet.*



*perfect Common wealth. 141*

ly, saying, that in a free citie  
there ought to be free toungs:  
that is to say, void of iniqui-  
ty, and tempered with this  
mild soueraigne, named Pa-  
tience. Whose aduice Iulius  
Cesar seemed to imitate, who  
Catullus the Poet wrote ve-  
ry many contumelious Epi-  
grams against him, he not-  
withstanding not onely for-  
gaue him, but was reconciled,  
and often invited him to his  
house. But omitting to speak  
any more of this vertue, si-  
thens it seemeth sufficient, to  
the instruction of a gouer-  
nour, if any thing remaine, I  
referre him to Plutarch and  
Plato, where he may find suf-  
ficient to satisfie his minde,  
and accomplish his expecta-  
tion.

**I** The sweetest salve to a  
deformed

142 *The Picture of a*  
deformed shape, is patience,  
and no greater reuenge can  
be profered to Fortune, then  
to liue contentedly in the  
midst of misery.

2 The final end of patiēce,  
is the expectatiō of promises.

3 He may be well verifi-  
ed to be right patient, which  
in his outrage can bridle his  
owne affections.

4 Patience winketh at  
apparant follies, and refrain-  
eth to prosecute manifest  
injuries.

## *Of Constancy.*

Cap. 21.

*Aristot.*

C Onstancy is a fortitude,  
as Aristotle saith, perse-  
uering in well doing, defined  
of Cicero to be a prouident  
guide, teaching vs the force  
& efficacy of wisdom, and  
directing

*perfit Common wealih.* 143  
directing vs to tread our steps  
stedfastly in the continuall  
trace of vertue, our nature  
beeing fraile, lest that any  
puffe of vanity, or gale of  
winde should tolle our light  
affections: like the bramble,  
being watering and wanting  
stay, wee are ready to ship-  
wrack at euery sudden waue  
or the least blast, vnlesse wee  
be cunningly guided by a  
Pilote of experience, whom,  
neither feare of aduersitie,  
exterior damage, nor pri-  
uate familiarity may caule to  
desist from so commendable  
and comely a vertue as con-  
stancy, in which remaineth  
nothing worthy of blame as  
a note of blemish: for albeit  
we haue both by nature and  
nurture, obtained the guer-  
don due vnto our labour, &  
doc



doe misse of constancy, when experience claspeth hold on vs; if we then omit any parte of our gotten talent or effected vertue, moued by priuate affection, feare of aduersity, or any other exterior damage, desisting from constancy, prouing vnstable and wauering in our actions, then is the estimation of our credit eclipsed, & what may be worthy of commendations in vs. A man in nothing lesse resembleth a man, then to proue in his action vncōstāt, which is a great blemish in any man, as appeared in Metellus, which after his master Diodorus being dead, laied vpon his sepulchre a stone, made after the fashion of a Crowe: which Cicero vnderstanding, said, that he

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*perfit Common wealth.* 145

had well rewarded him, be- *Plutare.*  
cause he taught him to flie,  
and not to speake. Whereby  
he noted the inconstancy of  
Metellus. Also heretofore  
men were rebuked for their  
inconstancy, and likened to  
women and to children: to  
the one, because in respect  
of their infancy and young  
yeeres, were not able to ef-  
fect any thing: to the other,  
as being the weaker sort, at  
whose handes no great ex-  
ploit was to be expected; but  
now a daies it is contrary: for  
women are noted for the  
most part to bee of greater  
constancy then men, and if a-  
ny proue vncōstāt, the femi-  
nine sort are accustomed to  
terme the same to resemble  
some wauering or vncōstant  
man: what should bee the

H

cause

146      *The Picture of a*  
cause of this, I know not, vn-  
lesse it might come to passe,  
that men for their leuity are  
too often saide to resem-  
ble women, and so with Car-  
neus changing sexe, who of  
a woman became man, so  
men become women. Con-  
stancy beyng a property on-  
ly vnto man, ought to bee  
of no small reputation: for  
as the wise man saieeth, It is  
better to haue a constant e-  
nemy, then an vnconstant  
friend, whereof we haue di-  
uers liuely examples: there-  
fore I will drawe a little nee-  
rer to the nature and pro-  
perty of constancy. The pro-  
perty of a constant man, (as  
the Philosophers do affirme)  
is, not to insult in prosperi-  
ty, nor to pine in troubles  
or calamity, nor to mourne

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*perfit Common Wealeh.* 147  
in aduersity, but as Plato  
saith, to holde a meane be-  
tweene submission & ambi-  
tion, guided by reason; wher-  
by we may note the ambiti-  
ous and enuious men to be  
excluded, of whom there is  
no meane obserued, nor true  
constancy vsed, beeing by  
these vices, as by a cable  
rope, haled with vnfatiable  
desire, making no period or  
comma, frō the highest Zo-  
diack & climate, to the lowest  
Centre, by which meanes  
their mindes cannot be per-  
manent. Moreouer we must  
not deceiue our selues,  
in deeming that the stiffe  
necked and stubborne man  
is constant, although hee  
continueth, as beyng void of  
al vertue, in his peruerse opi-  
niō, as Zeno the philosopher

148      *The Picture of a*  
wel testifieth, saying, *Facilius*  
*esse ventrem inflatum emer-*  
*gere, quam quemuis improbum*  
*ad aliquid agendum cogere:*  
Who yeeldeth to no man, is  
sooner like a Serpent to be  
broken, then bent: but on the  
contrary side, the constant  
man persisteth not accord-  
ing to opinion as the stub-  
borne man, which is groun-  
ded, *Innanibus* (as they say) &  
*quasi labentibus fundamentis,*  
vpon no certaine fundation,  
but vpon true knowledge or  
science, wherein he is assured  
not to erre. Such a constant  
man was Anaxarcus the phis-  
lofopher, that when he was  
beaten in a hollow stone of  
Micocreon the tyrant, was of  
such inuincible mind, that he  
bad the tirāt, Knock, knock  
this carcase of Anaxarcus,  
but

*perfit Common wealth.* 149

but thou shalt neuer infringe his constancy. Likewise Alexander had such great constancy, in trusting his friend against misreport, that it saued his life, whereof all men despaired. Xanrippe the wife of Socrates, did report that Socrates had alwaies the same countenance, both going from home, & returning home, which was a signe of great constancy : wherefore nothing is more requisite in a gouernour, then during all his life time, in all actions to proue stable and constant.

1 To liue to God, to cōtemne the world, to feare no mishap, are the ensignes of constancy.

2 The treasure that men gather in proesse of time, may faile, friends may relent,

H 3 hope



hope may deceiue, vaine glory may perish, but cōstancy may neuer be conquered.

3 Constancy is the blessing of nature, the soueraine salve of pouerty, the mistress of sorrow, the end of misery.

4 It is the signe of leuity and lightnes of wit, vnadvisedly to promise, what a man may not, or will not performe.

## *Of Temperance.*

### *Cap. 22.*

**T**emperance is a vertue, moderating and bridling lusts, defined by Aristotle, to be a meane in moderating of the pleasures of the body, & may bee fitly likened to a lampe that shineth, lightneth and

and expelleth away the dim  
and obscure passions that  
may enuiron it : before this  
vertue can be rightly settled,  
wee must be void of distem-  
perature, or annoyāce of cō-  
trary vice : to the attaining  
whereof wee must vse such  
meanes, as the Chyrurgians  
doe : Before they apply any  
medicine or salue to cure a-  
ny festered vicer or wound,  
they first drawe out all bad  
and corrupt humors, dead  
and rotten flesh, and then  
do proceede further to the  
cure thereof : so must we be-  
gin first, to cleanse & purge  
the mind of all distemperate  
humors, or noysome passions  
which may seeke harbour &  
rest therein, so that this vertue  
may haue no seate or roome  
to abide: whereby as her na-  
ture

ture and property is, it may preferue both priuate and humane society, curing the soule, most miserably throwē downe in vice, restoring it againe to her accustomed abode therin, foreseeing all disordered and vnbridled appetites, to yeeld to the yoke of reason & discretion, which is not onely effected by the abstaining from meat and drinke: but also in vanquishing the lust, and bridling lasciuious affections, and suppressing wanton wils, which are the vtter wracke and ruine of man, the which to subdue, is thought by wise men a greater conquest, thē to ouercome an enemy in the field, as by their deeds & doctrine it euidently appeareth. Antisthenes that famous



*perfit Common wealth.* 153

mous man, did so much loath  
vntēperate pleasure, that he  
was wont to say, that he had  
rather waxe madde, then to  
be moued thereby, proclaim-  
ing openly, I will be di-  
stracted, rather thē I wil de-  
light in vntemperature, be-  
cause the Phisition may cure  
this malady and madnes, but  
pleasure or any vntempera-  
ture, when it causeth a man  
to be void of reason, & with-  
out himselfe, is a mischief  
that hath no remedy, and is  
vncurable. Likewise Demo-  
sthenes that famous Orator  
of Greece, affirmed, no grea-  
ter euill to happen to any  
earthly wight, which had any  
tast of vertue, then inconti-  
nence and vntemperature:  
accompting it the greatest  
vertue that could bee, to ab-

*Laertius.*

154     *The Picture of a*  
staine and vterly to abandon  
banqueting, swilling,  
and drinking, because temperance  
doth very much auaile vs, which is  
especially tried in contemning and  
abandoning pleasures in all  
actions. This is it that deserued  
that daily commendation of Solon  
which was wont to crie out, *Ne quid  
nimis*. Wherefore the Persians  
listening thereunto, caused their  
children in all actions daily to  
bee exercised herein. Likewise the  
Turkes doe obserue daily this  
vertue with all modesty, in such  
sorte, that they excell the  
Greekes and the Romanes,  
who are wont in warre to sustaine  
themselues with bread half baked,  
and rice, with the poudre of  
flesh which is dried  
in

in the Sunne; their drinke is faire water, such as the ancient Carthaginians vsed in warre by prescription of law, as Plato saith. In like manner, Agesilaus king of the Lacedemoniās, passing through the city of Thracius, being mette and entertained by the Nobles and the people, with diuersity of banquets and rare dainties, to gratifie his coming, who neuerthelesse tasted not their dainties, feeding onely on bread and drinke, & cōmanded his footemen to feed vpon such cheere, saying, that a Prince ought not to pamper himselfe with varieties of dainty cheere, but to abstayne: meaning, that immoderate eating and drinking do inferre great damages



156      *The Picture of a*  
images to mans body, which  
were onely ordained to su-  
staine the life of man, which  
otherwise vsed do cause great  
sinne before God and man,  
and ingendreth diuers dis-  
eases and sicknesses, as drop-  
sies & sundry other infecti-  
ons. Who would not there-  
fore, considering the discom-  
modity hereof, refraine, and  
willingly loath all vnsatiab-  
le gluttons, as Vitellus & Appi-  
tus, to which cormorants, nei-  
ther land, water, ayre, might  
bee sufficient? which is the  
greatest blemish that can be  
in any man. Iulius Cesar  
so much abhorred intempe-  
rance, as Plutark rehearseth,  
that he was accounted in re-  
gard thereof, the very lampe  
and Lanthorne of all Europe  
for his abstinēce, & thought  
the

the very mirror of Italy, who by ouercōming of himfelfe, ouercame all Europe: fo, no leffe are all gouernours for their temperance and abstinence to deserue praise and fame, then dignity & honour for their rule and Empire.

1 Heroicall vertues are made perfect by the vnity of temperance, and fortitude, which seperated, becomes vitious.

2 There is nothing in the world that deserues greater felicity, then moderatiō, that ouercommeth the assaults of the flesh, and the fruites of a good life are reuiued by it.

3 Temperance enforceth vs to yeeld to reason, bringeth peace to the minde, and mollifieth the affections with concord and agreement.

4 It

4 It is vnpoisable for him to praise temperance, whose delight is in pleasure, or affect gouernment, that delighteth in riot.

## *Of Modesty.*

### *Cap. 23.*

**M**ODESTY is a temperate vertue, or a precinct or limite, which honesty commaundeth to be obserued: so called, as Aristotle saith, because it obserueth a meane, not exceeding nor declining in any thing: And as Osorius saith, It is a vehement feare & shamefastnes of ignominy or reproch: but Plato calleth it the onely preseruer of all vertue, which first shineth or appeareth in youtnes, like a lampe, and especially  
in



him in those which are of the  
those greatest towardnes, whō we  
r af- perceiue to blush, not for any  
de- infamy or reproche which  
they haue cōmitted, but for  
feare of cōmitting any thing  
worthy the reprehēsiō, which  
is the only felicity in all estates,  
and may be called, the onely  
rate repairer of decayed vertue.  
t or Sith then the country which  
om- we must desire to inhabite, is  
d: so so high and heauēly, and the  
be- way thither is Modestie,  
ne, wherefore then desiring to  
ing enioy this happy countrey,  
rius do wee refuse the way? for  
care doubtlesse, as Olorius saith,  
ny that hee which altogether  
eth hath lost this vertue, and pas-  
all seth the goale, is either of prea-  
eth sumption or of meere slow-  
nes, nesse reputed, and may bee  
ally well thought to haue no  
in sparkle

160      *The Picture of a*  
sparkle of honesty. Was not  
impudence and ouerboldnes  
one of the greatest blemishes  
that Cicero was wont to re-  
prehend in Cateline? But  
modesty now a daies, as Pla-  
to saith, is exilde out of the  
land. Wherefore did the La-  
cedemonians and Romanes  
banish out of their countrey,  
all vanity and other lewdnes  
passing the limits of mode-  
sty: but because they hated  
& vtterly detested this vice,  
as deeming nothing honest  
which wanted this vertue?  
Aristotle admonished, that  
no man should praise or dis-  
praise himselfe: which on the  
one side he thought to bee  
the property of a vaine glo-  
rious man, and on the other  
side to be the point of an vn-  
wise and foolish person: de-  
ming

*perfit Common wealth.* 161

ming on euery side, that it was the point of no modesty, seeing it is accounted so vnseemely a vice, & detestable a crime amongst all good men, who would be overflow in the obseruing hereof. The very Turkes do so embrace this vertue, and follow her traine so much, though being addicted vnto warres, yet to preuent immodesty which they greatly detest, they carie no weapons in court, townes, nor yet in campe: but when they are to fight, they shew great staiednes in their maners, auoiding haughtines and lightnes in their deeds, gestures, apparels, and speeches: As for example, when Amirath, who they account and canonize as a Saint, who was very valiant



liant and fortunate in armes,  
went to the temple to heare  
praiers without any pompe,  
accompanied only with two  
seruants, would not be salu-  
ted or flattered with accla-  
mations. Seing such modesty  
hath beene vsed amongst  
those Turkish infidels, what  
should be vsed amōgst Chri-  
stians, and in well ordered  
common weales, where no-  
thing, but what with vertue  
and decency should agree,  
ought to haue any place? for  
the chiefeſt point of honesty  
consisteth in modesty, which  
subiecteth and reclaimeth all  
distēperature, and enforceth  
it to obserue a moderate de-  
cency. Consider well the  
graue matrones of Rome, &  
it shall suffice for an exam-  
ple, who vsed themselves so  
modestly

*perfit Common wealth.* 163  
modestly & decently, both in  
behaviour and diet, & called  
those shamelesse and impu-  
dent, that did drinke wine or  
saour thereof, the which  
Cicero testifieth in his fourth  
Booke *De Rep.* saying, that  
they obserued it for a token  
of shamefastnesse, & not for  
any reprehension: where-  
fore Cato by report of Pli-  
nie in his 14. booke *De histo-*  
*ria naturali*, said, That the  
neighbours for no other rea-  
son did vse to kisse and buſſe  
the female kinde, as wee do  
now for fashion sake vpon  
seldome meetings in kind-  
nes, but for that purpose on-  
ly, that they might know  
whether they saoured of  
wine, from which to abstaine  
was a token of modesty. *In-*  
*uenal.*

I Mo-

164 *The Picture of a*

1 Modesty hath often effected that, which no vertue nor reason can performe.

2 Men are in nothing more like to their maker, the in sobernes and modesty.

3 The glorious seat and throne of the highest is in heauen: if thou presumptuously endeavour to lift vp thy selfe vnto him, he will flie frō thee; but if otherwise thou obserue true modesty before him, he wil descēd vnto thee.

4 After that Dio was made king of the Siracusians, he would neuer change his accustomed diet and apparell, which hee was wont to weare being a student of the Vniuersity.

*Of Chastity.*

Cap. 24.

Chastity



**C**hastity is a bridled temperance of lawlesse lust, or as Aristotle saith, is a sweet blossome of the soule, and an integrity of life, which rayseth vp flewces to auoid the floods of vaine pleasure, or refraine the act of carnall appetite, whereunto a man is vehemently moued, or els enioyeth his wished desire therein: which to refraine, vndoubtedly is a thing almost impossible, and betokeneth a great wonder in a man of noble race & of great dignity: but in whosoever it happeneth to be, must of necessity be reputed of great wisdom & vertue, considering that it is enioyed onely of those, that keep their bodies cleane and vnspotted. This chastity abideth neither in  
sincere

166    *The Picture of a*  
sincere Virginity, nor sacred  
Matrimony, yet being good  
in wedlock, as a peace to de-  
fire, commendable in vir-  
ginity and widdowhood, as  
an onely dignity and grace  
to their bodies: gracious is  
that face that accomplisheth  
onely pure loue, and most  
celestiall is the resolution  
grounded vpon chastity: for  
what can be more accepta-  
ble before G O D and man,  
then to keepe our bodies  
and mindes cleane from all  
blurres, spottes, or blemish?  
He that stoupeth to the lure  
of vaine delight, whereby  
hee might breed his owne  
content, and satisfie his law-  
lesse lust, striketh often his  
foote against dangerous  
rocks, and by haunting af-  
ter vaine follies, falleth into  
most

*perfit Common wealth.* 167

most perillous daungers, not  
respecting the end, which  
is the onely salue to tame  
the fleshe, that wanton is  
and bold, well to waigh what  
it shall bee, once dead and  
layde in molde: For, *Non  
melius poterit caro luxurio-  
sa dominari, quam bene (qua-  
lis erit post mortem) recor-  
dari.* Which to forget, is a  
most detestable sinne in all  
ages, and especially in old  
yeeres to bee stayned with  
the spotte of incontinency,  
Wherefore it is reported by  
learned Authors, that a-  
mongst the Caspions there  
was a law decreed, that who  
soever should marry after he  
had passed fifty yeres of age,  
should in common assem-  
blies be placed in the lowest  
roome and the meanest seat,  
as



as one that had committed  
a heinous fact against nature,  
whom they entituled no bet-  
ter then a filthy doting old  
leacher: meaning, that to liue  
chaste, was the onely felicity  
of an earthly man, the which  
in this world could bee effe-  
cted: wherefore Cyrus, as  
thinking it a thing most  
needfull to liue in chastity,  
abstained from the sight of  
Pantha: and when Araspus  
told him, that she was a wo-  
man of excellent beauty, and  
woorthy to be a kings para-  
mour, Therefore, said Cyrus,  
the rather must I abstaine: for  
if by thy aduice I shall goe  
vnto her, when she is solita-  
ry, peraduenture she wil per-  
swade me to vse & frequent  
her company when she hath  
no need; then must I daily be  
with

*perfit Common wealth. 169*

with her, neglecting the serious busines and affaires of the Cōmon wealth: concluding hereby, that he detested vnchastity: for if thereunto he should be addicted, then he could not as a king, rightly discharge the duty of a gouernour: for hee had daily experience before his eies, of those which haue beene imployed in warre, who after many wreaths and victories, being once intrapped & inueigled with the loue of vnchastity (their minds being linkt thereunto) could no more vse any of their former Stratagems, or busie themselves in such affaires, being imploid otherwise: whereof we haue diuers examples, as namely that of Alexander,

who in stead of his Pollaxe  
I and

170      *The Picture of a*  
and Curtilax, had a curtisan,  
whose fauour hee wore, as a  
signe of the deuotiō he bare  
to this his mistres: which is a  
thing greatly to be admired,  
that men of such resolutions  
and courage, should bee so  
quickly entrapped and wea-  
ned from so great affaires, to  
such toys & vanities, cōside-  
ring the discōmodities inci-  
dent therunto: which Socra-  
tes well weyed, who beheld  
on a time Sophocles the wri-  
ter of tragedies, following af-  
ter a yong boy, being rauisht  
with his beauty: To whom  
Socrates said, O Sophocles,  
it is the part of a man, not  
onely to abstaine his handes  
from incontinency, but also  
his eyes. Which is a saying  
worthy of all men to be em-  
braced, & especially of such

as



*perfit Common wealth.* 171  
as haue authority or gouern-  
ment, or are admitted into a-  
ny place of dignity, or estima-  
tion in the Common wealth.

1 Pure chastity is beauty  
to our soules, a heauenly  
grace to our bodies, & peace  
to our desires.

2 Chastity is the scale of  
grace, the marke of the iust,  
the crowne of virginity, the  
glory of life, and comfort in  
matrimony.

3 Chastity is like the stars  
in heauen, and beauty is like  
the marigold which openeth  
her leaues no longer then the  
sunne shineth: so beauty en-  
dureth but for a moment.

4 Chastity is a signe of true  
modesty, which in extremi-  
ty is crowned with eterni-  
ty, whose presence striketh  
more shame, then the sight of

172      *The Picture of a*  
many wicked and immodest  
persons can stirre to filthines  
with their immodest spea-  
ches.

*Of Iustice.*  
Cap. 25.

**I**ustice being an excellent  
and matchlesse vertue, is  
thought expedient to be  
in all degrees, and especi-  
ally in the gouernours of the  
Common wealth, without  
the which nothing is cōmen-  
dable: for it is the right guide  
vnto godlines, goodnes, and  
the knowledge of God; the  
which vertue Cicero called  
the Queene and mistresse of  
all vertues, and defined it to  
be the habite of the minde,  
which respecteth the publike  
cōmodity, & yeldeth equal-  
ly

*perfit Common wealth. 173*

ly euery man his owne. This  
vertue Aristotle calleth the  
affection of the minde, by  
which men are prone to ad-  
minister iustice, as being the  
fundatiō of all other vertues,  
which allots no priuiledge to  
defraude any mā of his right:  
wherefore, as being by the  
prouidēce of God inuented,  
for the accōplishment here-  
of, there were certaine Ima-  
ges of Iudges (by report) set  
vp at Athens, hauing neither  
hands nor eyes: describing  
that rulers and Magistrates  
should neither be infected  
with bribes, or any other way  
drawen from that which was  
lawfull & right. To this pur-  
pose, as it seemeth, in the ori-  
ginall, an vpright and a iust  
man was chosen by full con-  
sent and assent of the com-

I 3 munalties,



munalties, of an equall indifference, which should excell in vertue, to decide all controuersies, lest the inferiour sort should bee overpressed by mighty and wealthy mē: such a man at that time held the superiority, and ruled as a King. All this was effected for the executing of iustice, and the right administration thereof: which is so necessary, that no gouernors without it can rightly rule, nor no Common wealth be wel established, which ought to bee of force amongst the greatest enemies, according to the nature and disposition thereof, which is a perpetual and a constant will, yeelding euery one his owne by euery portion, wherein prudence, magnanimity, and cōstancy,

*Iustin. de  
iustitia  
& iure.*

perfit Common Wealth. 175

as assistants or guards, are requisite: the one to distinguish lawful things from vnlawful: the other, not to be daunted or held backe by any sinister chaunce: the third and last, to perseuere in yeelding iustice. For as Oforius saith, *In repub. bene cōstituta, leges sunt in armorum tutela: sic in benemoratis animis omnia iustitie præscepta, fortitudinis præsidio, prudentia auxilio, & constantia adminiculo muniuntur.* In a well ordered Common wealth, lawes are in stead of weapons: so in well moderated mindes, all the rights and prescripts of Iustice are patronized by the safegard of fortitude, by the ayd of prudence, and vnder the wing of conitancy. Of this iustice, as Cicero sayth, there be two

I 4

sortes,

176     *The Picture of a*  
fortes, the one Distributiue,  
the other Commutatiue, and  
is of Aristotle called in greek  
*Diorthorick*, in English Cor-  
rectiue, or as the Philoso-  
phers do say, there are foure  
sorts of iustice, the first cele-  
stiall, the second naturall, the  
third ciuill, the fourth iudici-  
all. Celestiall is the perfect  
consideration and duty to  
God: naturall is that which al  
men haue among themselues  
by nature: ciuill is that which  
is made eyther by lawes of  
nature, y<sup>e</sup> statutes of the peo-  
ple, the consultation of the  
Senators, or the authority of  
graue and wise men, and the  
deuice of Princes, as amōgst  
the Athenians & Romanes:  
iudiciall iustice depēded vp-  
on lawes made for the com-  
modity of the cōmon welth:  
But



*perfit Common Wealth.* 177

But because of these, Plato (*de legibus*) and Cicero with diuers others haue spokē sufficiently, I will leaue off to speake any thing of the diuersity of the sortes and nature thereof, but yet not forgetting the quality, I thinke it meet to proceed farther, because as Cicero testifieth, without this vertue there is nothing done or effected any maner of way, which in processe of time weareth not away, excepting Iustice, which the more ancient it is, the more it flourisheth: wherefore there ought to bee no time which should bee void of iustice, as it well appeared by Byas the sage and graue Philosopher, being to iudge a man to die, bewailed and lamēted the misery of h<sup>is</sup> mā,

I 5 and

and thought woorthily hee  
should bewaile his finifter  
fortune:whom a certaine mā  
beholding, demaunded why  
he should weepe and powre  
teares, when it rested at his  
pleasure to condemne or free  
any man. To whom Bias an-  
swered, I must of necessity  
pardon the frailty of nature,  
but to erre frō iustice & law,  
is a pernicious thing, and not  
to be tolerated: meaning that  
iustice was a measure ordai-  
ned from God, amongst his  
creatures, to his honor, & the  
defence of the feeble and in-  
nocent, without which hee  
esteemed nothing perfect,  
except it were guided by this  
vertue: wherefore he ought  
not to erre herein, nor dero-  
gate any thing from the pro-  
perty, being the foundation of  
all

all creatures. Therefore, as it were for the auerring of this saying, Manlius Torquatus shewed himself so iust in the executing of iustice, that he condēned his owne sonne, & caused him to be put to deth, being against equity a conquerour: deeming that hee owed more duty to maintain the rights of iustice, then eyther loue towards his sonne, or els to the triūph & glory of the cōquest that his sonne had gotten. Phocion also of Athens, being of Antipater requested, that hee would vse iniustice priuily, answered him, Thou canst not vse me both a friend and a flatterer: for a friend doth so long continue a friend, as Iustice and equity doe permit him. Meaning, that  
neither



180 *The Picture of a*  
neither friends nor kinsmen  
should be an occasion to hin-  
der the execution of iustice,  
which being neglected, both  
the loue of God & mā is cō-  
temned, and the destruction  
of the state of the Common  
wealth almost in a moment  
decaied and ruinated, as we  
may see in diuers cities and  
countries, and also in the go-  
uernours thereof : as King  
Philip was killed by Pausa-  
nias a gentleman, for deny-  
ing iustice at the marriage of  
his daughter Cleopatra, and  
diuers others by the trans-  
gression hereof. Wherefore  
let euery good christian, and  
especially gouernors, eschew  
iniustice, and be moued with  
zeale to discharge their du-  
tie, and execute with equity  
and iustice whatsoeuer they  
vnder-

*perfit Common Wealth. 181*

undertake, for the reuerēce they do owe towards God, and the regard of their countries safety.

1 Iustice is the mother of vertues, the right spouse of fortitude, for which kings be created, and by whose vertue they rule.

2 Iustice allots no pardon to the wicked, which might bring the hazard of the country.

3 Iustice requireth equity, equity iudgeth with lenity, lenity procureth lawes which doe iudge with extremity.

## *Of Charity.*

*Cap. 26.*

Charity is a vertue proceeding from the highest throne, attributed to all Christians,

182     *The Picture of a*  
Christians, as an vndissoluble  
yoke, for the knitting & ioy-  
ning together with louing  
hearts of both body & soule  
in Christ; without which  
there is no certainty, saue  
onely in the full assurance  
herot: for hope & faith with-  
out charity are of no effect.  
This vertue in the midst  
of calamities is secure, that  
neither infinit toyles, nor cō-  
tinuance of seruice abateth  
her courage, beeing in dis-  
pleasure meeke and humble,  
in concealing wrongs inno-  
cent, in trueth quiet; not  
like hatred, reioycing at o-  
thers calamity, and pining  
with their prosperity: But  
on the contrary doth as hu-  
mane nature is, *Humanis ca-*  
*sibus ingemescere*, at others  
misfortune shee bewayleth,  
&



*perfit Common Wealth. 183*

& at their prosperity is ioyfull, obseruing the right precepts of G O D, in obeying him, and louing her neighbours as her selfe. The Carthaginians & Egyptians, of all vices hated immodesty, and of all vertues embraced charity. Thrasybilus was so charitabably deuoted to wards *Trigus* his countrey, that safely he defended it from the thirty tyrants. Jonathan so entirely loued Dauid, that hee tolde him all whatsoeuer his father intended against him. Likewise the Turkes, which are inferiour to all others, as Histories doe report, neuer vse to bee aboute tenne in a companie, in which societie they are so marueylous louing, and charitable one towards an other, that they

they neede of none other meanes to gouerne theselues within the compasse of comelines and decency, saue onely by signes of hand, & beckning of countenance, without vttering any word, which is to be wondered at, that there should be such loue and charity amongst those, who doe wander in so great darkenes and obscurity of life, which is of no lesse maruaile the truth as credible authors doe report. Seing they are so giuen to embrace this vertue, what should wee, that haue the cleerenes of the gospel, and the truth alwaies before our eyes? yea wee should be so fettered and linkt thereunto, as the onely patterns of charity, whereby we might rest blamelesse before the presence

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*perfit Common wealeh. 185*

fence of our glorious God,  
aboūding with ioies, hearing  
that cōfortable voice of our  
blessed Lord, which shal soūd  
vnto vs : *Come, O ye blessed of  
my father, inherite the king-  
dome provided for you.* For  
the attaining of this vertue  
we haue a good example of  
a certaine elderly mā amōgst  
the Egyptians, who being  
demaunded, why he refused  
to haue any thing in his  
house, which was eyther  
money, or els appertained  
to the vse of humane life? he  
answered, that the vse of  
those thinges auailed not to  
the atchiuing of charity, but  
charity was sufficient to pro-  
cure any other thing: cōclu-  
ding hereby, that it was im-  
polsible for man, eyther to  
leuel his own life after a right  
line,



186 *The Picture of a*  
line, or els to gouerne others  
within the compasse or limits  
to him prescribed according  
to duty, without charity; in  
accomplishing whereof hee  
might be called absolutely  
perfect, and a right vpholder  
of this vertue.

1 Charity ransometh vs  
from the fetters of iniquity,  
and deliuereth vs from the  
sting of death.

2 Charity is compared to  
an euerturning spie, alwaies  
prouiding and labouring for  
him in whom she resteth.

3 It is the point of a chari-  
table minded man, to inuite  
the poore, courteouly to en-  
tertaine them, and speedily  
to let them depart.

4 Charity is commonly  
in the mouth of many, but  
regarded of a few.

of

## Of Obedience.

### Cap. 27.

Obedience is the finall period or end, whereunto true felicity tēdeth, & whereupon it depēdeth, because it is a zeale and a testimony of an vpright and an hūble conscience, shewing in all enterprises that we should obserue decency and honesty, which constraineth the soule, *Intus & incute*, willingly and virtily, without instigation to yeeld euery one his proper duty; as honor to whom honor belongeth, reuerence to to whom reuerence, tribute and succour, to whom they belong; which is an infallible obseruation to guide our steps vnto eternal blisse: for first, the neglecting of  
this

this dutie sheweth our rebellion, and in accomplishing it, we leaue an example of the feare and diligent care we haue in the obseruing & effecting of that, that we are commaunded. The diuersity of this vertue is manyfold, as belonging vnto diuers persons. First, our obedience towards God, vnto whom belongeth all honor, dutie, and obedience, whereupon all our stay, hope, and felicity is built: secondly, our obedience towards our king and superiors, to whom we ought in all humblenes and submission, to shew our selues obedient and loyall, as wee are commaunded by the holy scriptures in these words, Let euery one submit himself vnto the higher power. Thirdly,



*perfit Common Wealth.* 189

ly, wee are bound to obey  
our parents; for as Tully say-  
eth in his booke of the an-  
swere of southsaiers, that na-  
& ture in the beginning had  
made a concord betweene vs  
and our parents : so then it  
were detestable to infringe  
the rights of nature, and not  
to obey them. Fourthly, and  
lastly, is the obedience of ser-  
uants towards their masters,  
whom in all honest & meeke  
sort they should obey & re-  
uerence. In neglecting of this  
generall duty, wee shew our  
selues bastards & reprobates  
deseruing the curse of our sa-  
uour, & the seuerity of law,  
not imitating the example  
of Christ, who obeyed his fa-  
ther, euen to death. Is it not  
thē the duty of subiects, with  
all humbleness to obey their  
superiors,

190     *The Picture of a*  
superiors, holding them in  
such high estimatiō, and ser-  
uing them both with life and  
goods, which is the proper  
duty of every naturall sub-  
iect: for therein consisteth  
the stay and state of al coun-  
treys, because nothing thri-  
ueth where there is strife &  
contention; and on the con-  
trary side all things doe flo-  
rish, where there do remaine  
loue, vnity, and obedience.  
When Salomon deliberated  
with himselte in this behalfe,  
viz. after what sort a citie  
might be safely preserued; he  
answered, If the citizēs obey  
the magistrates, and the ma-  
gistrates obserue the lawes:  
meaning, that obedience in  
the subiects was a signe of  
great loue and loyalty, and a  
cause why the cōmon wealth  
should

should lōg flourish, as hauing notice and sufficient knowledge of the ruine & wracke of many Cities, because of disobedience. Wherefore we should vtterly detest this kind of vice, which hath bred so many calamities, & engendred sundry depopulatiōs & destructions of countreys, & ought to endeuour and shew our selues obediēt, imitating the exāple of Abraham, who obeyed the will of God, in offering his sonne Isaac as a sacrifice: so ought we with all might and maine, to behaue our selues obediētly toward our gouernours, so that neither the banishment of Aristides, neither the imprisonment of Anaxagoras, nor yet the destruction of Phocion should terrifie or cause vs to desist



desist from the executing of  
 our obediēce. But leuing this  
 generall duty, I meane to ex-  
 presse somewhat in particular  
 of our seuerall duties & obe-  
 dience towards our parents,  
 whereof we haue diuers and  
 sundry exāples. First, of Christ  
 himselfe, which obeyed his  
 mother Marie and her hus-  
 band Ioseph; then of Dauid,  
 who after hee was anointed  
 King, obeyed his parents,  
 and followed their direction  
 in all domesticall affaires.  
 Wherby we may gather, the  
 great duty we owe vnto our  
 parents, to be no lesse then a  
 firme bond of nature, fixt in  
 the minds & bowels of euery  
 one: the which obedience

*Cicer. pro  
 Plan.*

Cicero so highly commen-  
 ded, that he said, The obe-  
 dience of children towards  
 their

of their parents, is the foundation  
of all vertue. Of which mind  
Torquatus sonne was, who  
thought nothing so wicked,  
as to disobey the will of his  
parents: wherfore being vp-  
on the displeasure of his fa-  
ther banisht, he killed him-  
selfe. So likewise the duety  
which seruants doe owe to  
their masters, is not much in-  
ferior to this, whom they are  
to serue with al lowlines and  
seemely demeanure, sustay-  
ning with patience all corre-  
ctions, though I deeme them  
not so much subiects, as the  
seruants of Frēchmen were,  
ouer whome their masters  
had power of life and death;  
and as Gelkhus saieeth in his  
15. booke and 19. chapter,  
The ten wisemen thought,  
that authority not onely of  
K masters

194      *The Picture of a*  
masters ouer their seruants,  
but also of parents ouer their  
children, was very necessary  
throughout al doninions, by  
which means they report the  
Cōmon wealth long to haue  
stood. Doubtes, if parents o-  
uer their children, & masters  
ouer their seruants, had such  
authority, that in respect  
therof the cōmon welth flour-  
ished: then the supreme go-  
uernour should in equitie  
haue farre greater p̄emi-  
nence, being of both parents,  
children, masters & seruants  
a commaunder, vnto whom  
all should bee most obedi-  
ent, wherby the state of the  
Common wealth might per-  
fectly stande, and that it  
might bee sayed in respect  
of this obedience, as it was  
of a certaine man comming



*perfit Common wealth.* 195  
to Sparta, who beheld what  
honour, obedience, and re-  
uerence, the yonger sort did  
to the elders, and the elders  
to their superiors, & said, It is  
expedient in this citie to be-  
come an old man, and of au-  
thority: meaning, that the  
Magistrates being so much  
regarded by the cōmunalties  
the Common wealth should  
of necessity long continue.  
Herin I cōclude of obediēce,  
determining to passe further.

1 Obediēce formeth peace,  
establissheth cōmon wealths,  
& preuents discords: wicked  
men obey for feare, but good  
men for loue.

2 It is a cōmendable ver-  
tue in a seruant, to know how  
to obey well.

3 That countrey is well  
kept where the prince gouerneth

196 *The Picture of a*  
neth rightly, and the people  
are submissiue & obedient,

## *Of Hope.*

Cap. 28.

**H**ope is a sure ground of  
future things wished for,  
whether they be diuine or  
trāsitory, extolling the mind  
of man with great extacy,  
being grounded vpon good  
foundation, & hauing laid an  
vnfallible anchor, depen-  
ding thereon with a sure cō-  
fidence to effect and accom-  
plish his desire; which means  
is a sure remedy to helpe our  
fraile nature being ful of mi-  
strust and diffidency, where-  
by the spirit of man putteth  
great trust in weighty affairs,  
reposing such certainty and  
confidence in himself, which  
otherwise

*perfit Common wealth. 197*

otherwise would be vaine & vnperfit: for he that is voyd of all hope, may be accounted to be partaker of the incidēt mishap to an vnhappy man. Hauing then so sure a soueraine kindling our desire, & emboldening our courage, wee cannot possibly misse a good effect proceeding from so heauenly a stay, & so sure a safegard, who resēbleth the pure Indian spice, which the more it is pund, the more fragrant smell it yeeldes: so the more our hope is, the greater is our comfort to enioy that happines which we expect; for a good and vertuous man should alwaies hope wel and feare no mishap, especially beeing grounded vpon the grace of God. Such a man was one of Rhodes, who was



cast of a tyrant into a hollow  
caue, wherein hee was fedde  
after the manner of a beast,  
being enforced to sustain re-  
uiles and torments, his face  
being mangled & martyred  
with woundes: who being  
admonished of one of his  
friēds, that he shuld seeke an  
end of his torments, answered,  
All things are to be ho-  
ped of man, as long as he en-  
ioyeth life. Euen so Thales  
Milesius, being demaunded  
what was cōmon to all men,  
answered, Hope: meaning, it  
was a soueraine good, and a  
confederate to faith, which  
whosoeuer hath, may wel as-  
sure himself, that he in con-  
tinuāce of time, may attaine  
any thing how difficult so e-  
uer. Wherupō Socrates the  
Philosopher said, that it was  
impos-

impossible, that either womā  
without man should bring  
foorth good fruite, or good  
hope without labor: wherby  
hee iudged, that good hope  
should not be grouded vpon  
any vncōstancy, which is the  
subiect of a vaine and licen-  
tious life, wherupō euil hope  
which taketh no toile is plan-  
ted: therefore Socrates said,  
hope without labor could ef-  
fect no good thing; which  
like a careful nurse should be  
alwaies imploid or busied a-  
bout some affaires or other,  
which hinder the increafe of  
vice: for security and idlenes  
are accounted the mother of  
all enormities & lewdnes: by  
which means true hope is ex-  
cluded out of doores, which  
in whosoever it remaineth,  
neuer fayleth them in the

greatest extremity. Such a man was Daniel, who hoped so much in the mercy of God, that being throwen into the Lions denne, yet escaped harneles onely by his meere hope. Likewise also Iob, a man that was full of good hope, who in his greatest distress mistrusted not, saying, *Loe, though the Lord slay me, yet will I put my trust in him. Wherby it may appere, that he that hopeth well, shal neuer be frustrated of his expectation.*

1 Hope grouded on God, neuer faileth, but built on the world, it neuer thriueth.

2 Hope, of al the passions yeeldeth the sweetest sa-  
uour, and the most pleasane  
delight: wherof it is said, that  
hope onely comforteth the  
mise-



*perfit Common Wealth. 201*  
miserable.

3 A dastardly louer shall neuer without hope gaine faire loue, without frowning fortune.

4 Mellifluous words procure hope, large protestations cherish it, and contempt spils it.

5 Hope is the fooles soveraine, the Marchants comfort, the Souldiors confederat, and the ambitious mans poyson.

## *Of Faith.*

Cap. 29.

FAITH (as Cicero saith) is a constant & firme bond of all sayinges, and contracts, appointed for the accomplishing of promises, and what should be assuredly decreed vpon, or as Diuines

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terme it, is a sure flay and  
rocke of all Christians,  
whereuppon consisteth all  
their felicity, and if it bee  
firmly settled, it neuer decei-  
ueth: the which to infringe,  
there can be nothing worke  
vnto any man, especially to  
him that ruleth, because this  
blemish by how much the  
more excellent the party is  
wherem it resteth, by so  
much the more openly it is  
to be seene, and more hard-  
ly to bee rooted out. Ennius  
reprehended the Carthagi-  
nians, because they viola-  
ted their faith and fidelity,  
which was the first cause of  
the subuersion of their city,  
who contended for the em-  
pire of the whole world, with  
the Romanes, which of all na-  
tions, were a people of most  
prowesse

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proweſſe and valour. But  
what maruaile is it that theſe  
were ſo ſlender in obſerving  
of faith, which is the funda-  
tion of all equity, when in  
all places it is little regarded,  
and vtterly excluded out  
of doores, begging her bread  
with teares, as a vagabond  
of no reputation, that I am  
almost aſhamed to ſpeake  
of the diffidency of men, and  
the little regard which they  
haue of their faith, which  
ought to be of effect amongſt  
enemies, vnleſſe it bee vn-  
lawfull, by constraint and  
compulſion aſſured? And  
yet wee haue experience of  
many, that would rather die,  
then vpon compulſion or  
constraint payne their faith  
and credite: as for example,  
Pōrius Ceſar the Centurion,  
being



204     *The Picture of a*  
being taken of Scipio, the  
father in law of Pompey, to  
whom Scipio promised par-  
don, vpon condition that he  
would be the Souldiour of  
Cnaius Pompeius: to whom  
Pontius answered, Scipio,  
I yeeld thee thanks, but  
I need no such condition of  
life, for I had rather die, then  
to violate my faith. Whose fi-  
delity may be vnto vs a most  
liuely patterne to imitate: in  
so doing wee purchase our  
selues eternity, and the safe-  
ty of our realme hereby is  
maintained: for what else  
doth cause the cōmon welth  
to bee ouerwhelmed, but  
where the people are vnloial  
and disobedient towards  
their gouernours? But on the  
contrary side, happy is that  
estate, wherein the subiects  
are

are most louing and faithfull  
vnto their gouernour, and  
where the gouernour studi-  
eth his communalcies securi-  
ty, and is full of clemency,  
which is the nexte way to  
binde and vnite affection in  
duty: seing the nothing kee-  
peth together a Common  
wealth as faith, which is both  
the originall, and as it were  
the chiefe constitutor & ser-  
uator thereof: therefore it is  
a reproch, eyther to promise  
lightly without performing,  
or in firmly promising to in-  
fringe and neglect it: as Al-  
phonfus king of Aragon was  
often wont to say, that the  
very bare worde of a king to  
the performing of his fideli-  
ty, was so much reckoned, as  
the othe of priuate men, and  
saied, It was an vnseemely  
thing

206     *The Picture of a*  
thing for any man to proue  
vnfaithful, much more for a  
king. But omitting many o-  
ther notable exāples, which  
both in writing and of late  
remembraunce are extant,  
I will onely speake of the  
diuersity and difference of  
this word Faith, how it is ta-  
ken. Sometimes it is called  
faith, sometimes credance,  
sometmes trust, after the ini-  
tiation of the Latines, faith,  
by the Frenchmen, loialty.  
First, in the assured beliefe of  
the precepts of God, it is ter-  
med faith: in contracts be-  
tweene man and man, it may  
be called credance: between  
persons of equal degrees, it is  
called trust: in respect of the  
seruant or subiect to his soue-  
raigne or master, it is proper-  
ly named fidelity. And so  
much



much touching the difference  
hercof.

1 Faith being honest, may  
reape disdain, but no dis-  
grace.

2 Faith is the daughter of  
destiny, the Sympathy of af-  
fections is foreappointed by  
the starres.

3 Faith moueth moun-  
taines, vanquisheth tyrants,  
conquereth the malice of the  
enuious, reconcileth mortall  
foes, to perfect loue & amity.

4 Faith is not to be sup-  
preit by wisdom, because  
it is not to be comprehended  
by reason.

## *Of Trueth.*

### *Cap. 30.*

**T** Rueth is the iust perfor-  
mance of speech, obser-  
uing

208      *The Picture of a*  
uing integrity, & þ true mes-  
senger of God, which euery  
one ought to embrace for  
the loue of his master, as be-  
ing an infallible way to rea-  
son, which reuealeth the cre-  
atiō of the world, the power  
of our creator, the eternall  
crowne of blisse, which wee  
hope for, & the punishment  
due for our transgressions.  
It is also termed a vertue,  
whereby we attaine to speak  
no otherwise with our toungs,  
then our harts do conceaue:  
which consisteth not in glo-  
sing speaches, or sugred me-  
lody, proceeding onely from  
the brimme of the mouth.  
This excellent champion li-  
eth not hidden nor obscured  
with any cloudy mist, but  
shineth in the greatest dark-  
nes, yet huddē vnder a Chaos  
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nes, to  
foeuer  
uenly p  
terance  
square  
steth st  
of men  
stians  
ning t  
boldly  
tribuna  
before

*perfit Common wealth. 209*  
like the Mineral, which lieth  
not vpon the face of the earth,  
that euery one should care-  
lessly without any paines find  
it: but in the bowels of the  
earth secretly hidden, to that  
purpose, that those which  
were willing to attaine it,  
should toyle & labour in the  
getting therof. So is this ver-  
tue enclosed and compassed  
within the vale of blessed-  
nes, to the which, what man  
soeuer wil knock at that hea-  
uenly palace, shall haue en-  
terance. This is the right  
square of speach, which effe-  
cteth stratagems in the harts  
of men: wherfore let all chri-  
stians endeavour to the artai-  
ning thereof, that they may  
boldly approch before the  
tribunal seate, & be accepted  
before God: otherwise they  
shall



210     *The Picture of a*  
shall be disinherited as bastards and vnlawfull heires. For none is accepted before God, but hee that hath no guile, and speaketh the truth from his hart. When as Pythagoras the Philosopher disputed of diuers matters, hee said, that two things were diuinely giuen to man: the one was to embrace trueth, the other to do good turnes, which both were to bee compared to the workes of the immortal gods. So likewise Demosthenes beeing demaunded what men had, that most resembled God, he answered, To be charitable and embrace the trueth. Concluding, that in all estates, and amongst all degrees, nothing could bee rightly established, or by due course

*Eli. lib.*  
*12.*

*Maxims.*

*perfit Common Wealth. 2. I*  
course obserued, without this  
vertue, which needeth no  
help of any eloquent Orator,  
but is sufficient of it selfe to  
effect all things. Iohn Bap-  
tist was such a louer of this  
truth, that he doubted not to  
tell King Herod openly of  
his incell, the which of all mē  
ought in like maner to be of  
so great account and repu-  
tation, that neither losse of  
goods, hazard or dammage  
of life, should cause them to  
forsake it; by which meanes  
they might bee acceptable  
seruants vnto their masters.

*Mat. 14*

*Mark. 6*

**I.** Truth hath no need  
to impaire: for it is a sure  
pledge, a shield that is ne-  
uer pearced, a flower that  
neuer dieth, a stately stay  
that feares no frowne, a port  
that yeelds no daunger.

**2.** Truth

212 *The Picture of a*

2 Truth is the onely anchor whereon all things depend, the Carde whereby wee saile, the sweete balme whereby wee are cured, the strong towre whereon wee rest, the glistering light, that lighteth vs, & the only shield of our defence.

3 Trueth may incurre blame, but neuer shamed, whose priuiledge is such, that whe time may seeme to crop her wings, then as immortall she taketh her defence.

4 Trueth is a sure pledge to maintaine iustice, to gouerne a common weale, to kill hate, to nourish vnity, & to disclose secrets.

*Of Friendship.*

Cap. 31.

Friend-



**F**riendship, in generall is a *Aristo.*  
mutuall and secrete good *Ethic.*

will of those, which do affectionat each other, and endeavor to profit and better the good: more particularly, it is termed a vertue, by which good and learned men, for conformity and likenes of maners, are conglutinated & vnited in charity and loue. This connection of sundry willes and mutual consent of minds, is hardly to be found, vnlesse it be betweene good men, and withall cannot be found without vertue: because as Aristotle saith, Friendship is a vertue ioyned to vertue, & requireth equality. Wherefore in all that be good this friendship cannot be, except they be of like condition, equal degree, and not exceeding

214      *The Picture of a*  
exceeding one an other in  
age; for where there is repug-  
nance of nature, there may  
be no amity, because it is an  
entire consent of willes and  
degrees. In respect hereof,  
Aristotle saith, that friend-  
ship hath three objects, that  
is, Honesty, profit, and plea-  
sure. According to the first,  
the friendship of good men  
consisteth (as I haue afore  
mentioned) that there could  
be no friendship but amongst  
good men: according to the  
secōd, proceedeth a familia-  
rity of daily conuersion, and  
that is betweene marchants,  
and diuers other mercena-  
ry trades men, giuen to the  
world, and regarding pro-  
fit, amongst whom there is  
no friendship: for as Cicero  
saith, *Amicus est alter ego*

that

*perfit Common Wealth. 215*

that is, I esteeme my friend  
as my selfe: but they regard  
more their welth, the friend-  
shippe, which they thinke  
may procure them sufficient  
friends euery where. Is not  
this an odious thing in a Co-  
mon wealth, that friendship  
should be contemned, which  
procureth concord and vni-  
ty, vnity peace, peace tran-  
quillity, tranquillity securi-  
ty of life, which are the one-  
ly causes of the maintayning  
and long continuance of the  
good estate of the Common  
wealth? The third, & last ob-  
iect, is pleasure, according to  
which, the friendship of yōg  
youthes & children depen-  
deth, for the delight they en-  
ioy in pleasure and pastime  
together; which is not to be  
termed friendship, because in  
such



216 *The Picture of a*

such there wantes constancy  
and discretion, as it evidently  
appeareth: for this friend-  
ship endureth but for a time.  
The like vnto this (though a  
worse) is that of theeues, rob-  
bers, conspirators, and diuers  
other malefactors, who, as  
birds of the same feathers, do  
flocke and resort together,  
not for any loue they owe  
one the other, but for the  
good will they beare vnto  
those lewde practises which  
they dowse. Wherefore they  
are excluded of all men, and  
in respect hereof, they con-  
sort together for friendship  
sake, as they terme it, which  
is no friēdship, but carrieth a  
shewe of friendship: because  
friendship onely is said to be  
amongst good and vertuous  
mē, which is the necessariest

thing

*perfit Common wealth.* 217

thing that should be esteemed amongst men. For as Socrates was wont to say, *Erasm.* there could not bee a more *lib. 3.* excellent possession enjoyed of any mā thē a good friend; wherein Epaninōdas much delighted, and was wont to glory, that he neuer returned from any towne, before hee had gotten the friendship of some man or other. Wherby hee coniectured, that there could be nothing of greater efficacy & force, then friendship: which was well approved by Lucullus & Voluminius, who were such intimate friendes, that when Marcus Anthonius had the Empire of Rome after the death of Cesar, and also had put Lucullus to death, for his conspiracy against Cesar, Volū-

L

ninius

nus hearing of his friend Lucullus death, came with sobs and teares before Anthony, requesting on his knees one graunt, and desiring Anthony to sende his souldiors to kil him vpon the graue of his friend Lucullus: which being denied of the Emperour, then immediatly he wrote vpon a piece of paper, the which hee caried in his hand, vntil he had accesse vnto the graue wherein Lucullus was layed; and there holding fast the paper in one hand, and his dagger in the other hande, imbrued his hand with his owne bloud, vpon the very graue of his friend, hauing also clasped his hand fast vpon the piece of paper, wherein was written this worthy sentence,

Thou



Thou that knowest the loyal  
friendship betwixt Volum-  
nius and Lucullus, linke our  
bodies together, as our minds  
were one, being alivē. Such  
friendshippe was betweene  
Pomponius and Cesar, that  
the one wanted nothing that  
the other had : whose exam-  
ples wee should ingenerall  
imitate : for though wealth  
decay, fortune frowne, and  
we be of honours and digni-  
ties deprived : yet shall not  
fortune with all her troupe  
change or alter friends, who  
in prosperity or aduersity  
might reioyce one with an  
other, or else in bewayling,  
ease one an others calamity,  
which is the chiefeſt sacrifice  
that may bee offered vnto  
God, and the greatest terror  
vnto our enemies.

220 *The Picture of a*

1 The smile of a foe that proceedeth of enuy, is worse then the teares of a friend flowing with pitie.

2 Wee make experience of a friend, as the goldsmith doth of his gold, in trying him before wee haue need.

3 To set on forwards in folly, argueth no discretion, & to dissuade a mā in course of honour, were not the part of a friend.

4 The counsell and perswasio of a friend are alwaies fortunate in prosperity, and his company in misery is alwaies delightfull.

*Of Liberality.*

Cap. 32.

Libe-

*perfit Common wealth. 221*

**L**iberality is a vertue, gratefully bestowing gifts vpon others, and is saied to be the encrease and yerely fruits or annuities, of those blessings which God hath bestowed vpon vs, for the relieuing of the distressed. For the chiefest honor thereof consisteth in helping of the poore. And as Ambrose saith, this vertue is in league with iustice: wherefore it should be ruled by moderation and reason, ayming at her reuenues, and thereof giuing freely: as Bion Borystenite was wont to say, it was good to bestow a portion of that talent wee haue, vpon others, yea farre better then to receiue any gift, though bestowed. So Demosthenes beyng asked, what was most possessed of

L 3 men,



222     *The Picture of a*  
men, that resembled GOD,  
answered, To bestow boun-  
tifully, and to effect good  
things. Neuerthelesse in be-  
stowing we must be circum-  
spect, and consider where,  
when, and to whom; because  
liberality consisteth not in  
the quantity of the thing be-  
stowed, but in the true mea-  
ning and natural inclination  
and disposition of the giuer.  
For he is neuer said to giue  
in vaine, as Augustine saith,  
that giueth with a zeale and  
deuotio: & they are accounted  
liberall and bountiful, which  
bestow giftes vpon him that  
deserueth well, & requesteth  
nothing. For doubtlesse, that  
gifte is double to bee accep-  
ted, which proceedeth from  
a free hand and a liberall  
hart: because Plautus saith,  
that

that he giueth too late, that  
giueth when he is asked: for  
the request of the thing that  
is giuen, deserueth the gift:  
wherefore he is rightly accou-  
ted liberal, that giueth of his  
owne accord, and receiueth  
not, and withall the benefite  
of the giuer doth more profit  
him that giueth, then the re-  
ceiuer; which Phocion, the  
whole credit of Athens, did  
esteeme rightly to be no o-  
therwise, who when Alexan-  
der the great had presented  
him with giftes, and sundry  
costly Iewels frō Persia, did  
shew a liuely example here-  
of in refusing the gift, adding  
this sentence, I wil not learne  
to take, lest I forget to giue.  
Wherein hee shewed him-  
selfe a patterne of liberalitie,  
well besitting the worthines

224 *The Picture of a*

of his person. Herby we may  
coniecture, that to be liberal,  
is a signe of an excellēt mind.  
This property of bestowing,  
is a commendation in noble  
persons: for in liberall giuing  
& beneficial doing, are prin-  
ces compared vnto God. For  
what may be more cōmen-  
dable in subiectes towards  
their Prince, then to be faith-  
full and loyall? or what may  
deferue greater praise, thē li-  
berality and clemency in a  
prince towards his subiects?  
What made Iulius Cesar to  
be beloued of his souldiers,  
but magnificēce and libera-  
lity? who vanquished Darius,  
whose treasure and substance  
were brought before him,  
which amounted in ready  
coine, to two hundred thou-  
sand pounds, beside infinite  
treasures



*perfit Common Wealth.* 225

treasures and iewels, wherof  
he tooke nothing from his  
souldiers, but a litle book, na-  
med *Homers Iliades*, in which  
he delighted much, onely to  
note the exploits of the Gre-  
cians, and the worthy feates  
of the Troians. This mā ex-  
ceeded so much herein, that  
happy was that souldier, that  
could be a souldier to Cesar.  
O liberal hart, O passing po-  
licy, O happy estate, and glo-  
rious stay of such a Common  
wealth, wherein like liberali-  
ty of Princes towards their  
subiects is found, & such loi-  
alty and fidelity of subiects is  
shewed and performed. Se-  
ing liberality is a vertue that  
deserueth so great praise,  
what man is he that carieth  
neuer so base and abiect a  
mind, that hauing any posses-

226     *The Picture of a*  
fions or wealth, and would  
not be moued with some re-  
morse of cōscience, to bestow  
a smal portion thereof, vpon  
the poore distressed and nee-  
dy: if not as being addicted to  
liberality, yet as being moo-  
ued with pity, he would glad-  
ly imparte some of the en-  
crease therof, for his sake that  
bestoweth the stocke, and  
yeeldeth the encrease.

1     Liberality hath a zea-  
lous hart, opē hands, inuinci-  
ble faith in earth, and a per-  
petual dwelling in heauen.

2     The liberall man re-  
cōcileth displeasure, the vn-  
liberall engendreth hate.

3     A liberall man begin-  
ning to decay, shal in his fee-  
bleness and want, finde his  
friends and foes.

4     He that is liberal, con-  
cealeth

*perfit Common wealth. 227*  
cealeth nothing from them  
whom he doth affectionate,  
by which meanes true loue  
encreaseth, & amity is made  
more firme, and stable.

## *Of Clemency.*

### *Cap. 33.*

**C**lemēcy is a vertue which  
belongeth to the inuin-  
cible part of the soule, wher-  
by we are slowly addicted to  
any kind of vices, which all  
decay in procelle of time:  
only this mercy or clemency  
encreaseth. Haughtinesse  
seing this vertue to be hono-  
red, desireth oftentimes to be  
couered with the cloke ther-  
of, fearing, lest appearing in  
her own shape, she should be  
litle regarded. The property  
of



228     *The Picture of a*  
of this matchles virgine, is to  
sustaine those crimes which  
are layed vpon her, not tole-  
rating her selfe to be hastily  
carried to reuenge, nor easily  
spurred to wrath: but enfor-  
cing him in whō she resteth,  
to be of a setled & staied re-  
solution, and to carry a milde  
and gracious mind: for hee  
that purchaseth otherwise,  
wanting clemency, is saied to  
cary dust against the winde.  
Wherefore let all Gouver-  
nours, which do know for a  
certainty they haue their  
power from aboue, pōder in  
their minds in what case they  
themselves be daily, if God  
did not abounde in mercy,  
who would speedily, as soone  
as they had grievously offend-  
ed, smite them with his rod  
of correction, although as the  
Scripture

Scripture saith, the purest man living passeth not one howre, which deserueth not some punishment: but, God being infinit in mercy, vpon hope of amendemēt pardoneth. As therefore imitating his example, and following his steps, let all mē most willingly embrace clemency, which is of such excellency, that the hart of man cannot conceiue, nor his tongue vtter either the infinit goodnes thereof, or how admirably it linketh humane society. Wherefore as Demonax was wont to say, mē ought not to want clemency, nor to waxe angry in correcting faultes, vsing the example of Physicians, which are not moued to fret at their sieke patiēts, but mildly to cure the disease:

meaning

230     *The Picture of a*  
meaning hereby, that the  
only remedy, and surest way  
to winne the good will of the  
subiects, is alwaies for the ru-  
ler to be courteous and gen-  
tle, which causeth loue in the  
subiects, and procureth the  
good of the Cōmon wealth.  
Of such clemency was Pomy-  
pey the great, who, when Ti-  
granes king of Armenia by  
him conquered, kneeled be-  
fore him, yeelding vp his  
Crowne and Scepter at his  
feete, and himself to his mer-  
cy as a captiue, tooke him  
vp in his armes, embraced  
him, put on his crowne on  
his head, and restored him to  
his kingdome againe. Was  
there euer Monarch more  
feared of his enemies, the A-  
lexander the great, inuinci-  
ble in al enterprises he attēp-  
ted,



ted, in so much that he could not onely force all humane powers, but also time & place themselues? & yet who hath left greater prooffe of meeknesse then he? for as he was on his voiaiges, vndertake for the conquest of the Indians, he & Taxilles might not war one against the other. If thou (saith this king vnto him) art lesse then I, receiue benefits: if greater, I will take them of thee. Alexander greatly commending, & withal admiring the grauity and courteous speach of this Indian, answered thus, At the least we must combat for this, namely whether of vs twaine shalbe most beneficial vnto his companion. So loath was this noble Monarch to yeeld to the other the superiority in clemency.

What

What can more stir vp humane harts to great affections? what more maintaineth loue? what ioyneth the harts of subiectes vnto their soueraigne? Nothing so much as clemency. Adrian a noble Romane, conceyued great hatred against a famous gentlemā of Rome: but as soone as this noble Adrian was made Emperour, by chaunce meeting his enemy in the street, that very day that hee was created Emperour, said with a loud voice, in the presence of all the people, *Euastime*, Thou hast wōne the conquest: meaning, that he being made a Prince, might in no sort reuēge the wrongs that he conceiued before. O vspeakable humanity, and pasing clemēcy in a Prince.

Iulius

Julius Cesar was also of such courteous behavior, that having conquered Pompey, & all his enemies, hee wrote to his friends in Rome, that the greatest and most estimable fruit, which he of his victory conceiued, consisted in sauing daily the life of men, being his owne countrey men, who had borne armes against him. For especiall prooffe of this meeknesse and gentlenesse, that speech may serue which he vttered, when he vnderstoode, that Cato returning vnto the towne of Vtica, after the losse of the battel, had violated his owne life. O Cato (saith this Monarch beyng then very pensiue) I enuy thee for this thy death, seing thou hast enuied me the glory of sauing thy life: I neuer yet



234 *The Picture of a*  
yet denied clemency (said  
that good Emperour Marcus  
Aurelius) to him that de-  
maunded it of mee, much  
lesse haue I euil entreated, or  
offered dishonor to any that  
reposed any confidence in me:  
affirming, that there could  
be no victory, which should  
enjoy the name of a true and  
perfect victory, excepting  
that which harboureth cle-  
mency, alleadging, To ouer-  
come, was humane, but to  
pardon, was diuine, Where-  
fore, saith this Prince, of who  
we made mention, that wee  
ought to esteeme the mag-  
nificence of the immortall  
Gods, not so much for the  
chastisement, as for the mer-  
cy which they vse.

i Clemency is the chara-  
cter of an vnspotted soule,  
which

*perfit Common wealth. 238*

which neuer lightly suffereth  
innocency to be troden vn-  
der feet.

2 Pride is vaine, cruelty is  
hated, but clemēcy alone for  
her meekenes is canonized.

3 Clemency ouermuch  
vsed, is no clemēcy: to be too  
submissiue and humane in-  
generall, is to proue humane  
to none, because that gene-  
rality can neuer at any time  
proue particular.

4 Clemency in maiesty,  
is the rightest path to binde  
affection in duty.

## *Of Peace.*

*Cap. 34.*

**P**EACE is a vertue, that pur-  
chaseth the security and  
quietnes of kingdoines, sup-  
pressing al tumults, vprores,  
and factions, planting quiet-  
nesse

236      *The Picture of a*  
nesse and tranquillity of life.  
But as Cicero saith, Peace is  
the end of warre; dignity &  
renowne, the ioy of peace;  
and in a well established go-  
uernmēt, an anchor to both,  
without which no life is qui-  
et, no estate well staied, nor  
no affaires rightly managed.  
Wherefore, they that wish  
the want hereof, and refuse  
the conditions, may rightly  
be said to deserue the sword  
of warre, which no man, ex-  
cept he be void of reason &  
senceles, would willingly de-  
sire: for as Cicero saith, there  
is nothing so much to bee  
wished, as peace, by which,  
not onely those things which  
haue sence in thē by nature,  
but also the very walles and  
houses do seeme to glory &  
reioyce thereat: for when  
there



life, there is no trouble of warre,  
the spirit is quiet, & fitte for  
every kind of honest rest, iu-  
stice flourisheth, vertue shew-  
eth her effects, vice languish-  
eth, the zeale of pity encrea-  
seth, the discipline of the  
Church is authorised, both  
the noble and meane man  
preserueth & gouerneth his  
wealth, trade and trafficke is  
free: briefly, euery one recei-  
ueth good and commodity,  
& so cōsequently the whole  
body of the common welth.  
Archidamus king of Lacedemonia, knowing well the  
effects of peace and warre  
here briefly touched by vs,  
and hearing that the Elians  
sent succour to the Archadians, to warre against him,  
& tooke occasion to write vnto  
them, after the Laconicall  
manner,

238    *The Picture of a*  
maner, in steade of a long  
discourse, Archedamus to  
the Elians: peace is a goodly  
thing. And an other time he  
gaue a notable testimony,  
how farre he preferred peace  
before warre, when he made  
answere to one that comen-  
ded him, because he had ob-  
tained a battaile against the  
foresaid Archadians, It had  
bene better if wee had ouer-  
come them by prudence, ra-  
ther then by force: euery  
prince that desireth war, stir-  
reth vp against himself, both  
the hatred & weapons of his  
neighbor, he vexeth his sub-  
iects vnworthily; seeking ra-  
ther to rule ouer them by vi-  
olence, then to gaine their  
good wil by iustice, he quite  
ouerthroweth his countrey.

I. Peace triūpheth, where  
reason

*perfit Common wealsh. 239*  
reason ruleth, and security  
raigneth, where wisdom di-  
recteth.

2 It is a signe of godlines,  
to be at peace with men, and  
at warre with vices.

3 Peace from the mouth  
of a tyrant, is often promised,  
but seldome performed.

*Having layed downe somewhat  
of the vertues, which are  
the cause of the flourishing  
estate of a Cōmon Wealsh,  
it followeth in brieft of the  
vices which are the destru-  
ction, and utter raine of all  
gouernments, and of euery  
Common Wealsh.*

## *Of Idlenes.*

*Cap. 35.*

**I**dlenes is a feare of labour,  
defisting from necessary  
actions,



240 *The Picture of a*  
actions, both of body and  
mind: it is the onely nurse &  
norisher of sensual appetite,  
and the sincke which enter-  
taineth all the filthy chanel  
of vices, and infecteth the  
mind with many mischiefes,  
and the sole maintainer of  
youthly affectiōs. They there-  
fore that doe nothing, saith  
Cicero, learne to do ill, and  
through idlenesse the bodies  
& mindes of men languish  
away, but by labour great  
things are obtained; yet tra-  
uaile is a worke that continu-  
eth after death: therefore it  
was well ordeined in the pri-  
mitiue Church, that euery  
one should liue of his owne  
labour, & sweat of his owne  
brow, that the idle & slouth-  
full might not consume vn-  
profitably the goods of the  
earth:

earth: which reason brought  
in that auncient Romane e-  
dict mentioned by Cicero in  
his booke of Lawes, that no  
Romane should go through  
the streets of the citie, vnlesse  
he caried with him the badge  
of that trade whereby he li-  
ued; insomuch that Marcus  
Aurelius speaking of the di-  
ligence of the Romanes, writ-  
teth, that all of the followed  
their labour. It is our duty  
therefore, to abide firme and  
constant in that good & cō-  
mendable kind of life, which  
we haue chosen from the be-  
ginning, so that the end ther-  
of be to liue well; and let vs  
shunne idlenes in such sorte,  
as to say with Caro, that it is  
one thing whereof we ought  
to repent vs most, if we know  
that we haue spent a whole  
M day,

day, wherein we haue neither  
done nor learned any good  
thing. Phocilides minding  
to instruct vs in this matter,  
saide, that in the euening we  
ought not to sleepe, before  
we haue thrise called to me-  
mory whatsoeuer wee haue  
done the same day, repen-  
ting vs of the euill, and re-  
ioying in our well dooing.  
Apelles the chiefeſt paynter  
that euer was, would not suf-  
fer one day to paſſe, without  
drawing ſome line : mea-  
ning thereby (as hee ſaide)  
to fight againſt idleneſſe, as  
with an enemy. Eleas King  
of Scythia, ſaide, That hee  
deemed himſelf to differ no-  
thing from his horſe-keeper  
when hee was idle. Dioni-  
ſius the elder, being deman-  
ded if hee was neuer idle,  
anſwe-



answered, God keepe mee  
fro that horrible vice: for as a  
bow (according to the com-  
mon Prouerbe) is broken, by  
keeping it in too much ben-  
ding: so is the soule through  
too much idlenesse. Thus is  
that which Masinissa the A-  
phricā would learnedly teach  
vs, of whō Polibius writeth,  
that he died when hee was  
fourescore and 10. yeeres of  
age, leaving behind him a  
sonne that was but foure  
yeeres old a little before hee  
died, after he had discōfited  
the Carthaginians in a maine  
battell, hee was seene the  
next day eating of course  
browne bread, saying, to  
some that maruailed therat,  
That as yron is bright and  
shineth as long as it is vsed  
by the hande of man, and

as a house falleth to decay wherein no man dwelleth (as Sophocles saith) so fareth it with this brightnesse and glistring light of the soule, wherby we discourse, vnderstand, and remember. The same reason moued Xerxes father to say to Darius, that in perillous times and dangerous affaires he increased in wisdom. Likewise politicall knowledge, is so excellent a prudence, settled minde, iustice, & experience, as knoweth full well how to make choise of, and to take fit time and opportunity in all things that happen, which cannot be maintained but by practise & managing of affaires, by discoursing and iudging. Now to conclude our present treatise, seing we know  
that

*perfit Common wealth. 245*

that we are borne to all vertuous actions, let vs flie from idlenes and slouth, the wellspring of al iniustice, and po- uerty, the stirrers vp of infi- nite passions in the soule, and the procurers of many disea- ses in the body, euen to the vtter destru&tiō of men: And let vs embrace diligēce, care, trauell, and study, which are sure guides to lead vs to that end, for which wee ought to liue, wherein consisteth all the happines and cōtentation of the life of good men: and let vs not dout, but that all time otherwise spent, is lost time, knowing that all times in re- spect of themselves are like: but that which is imployed in vertue in regard of vs, and that which is vnprofitably wasted, & in vices, is naught.

M 3 I Idle-



1 Idleness maketh of men women, of women beasts, of beasts monsters.

2 To fly with idleness from that wee should follow, is to follow our own destruction.

3 To idleness belongeth correction, to correction amendment, to amendment reward.

### Of Pleasures and delight. Cap. 36.

**D**elight is a pleasure, that moueth and tickleth our senses, raising our hopes on hills of high desire, which quickly fadeth & vanquisheth away, and rather leaueth behinde it an occasion of repentance (how delectable soeuer these pleasures bee) then any reason to call it againe to remembrance, albeit

be it amongst the pleasures  
& delights which men haue  
in this worlde, some are de-  
cent, holy & honest; as thole  
which we cōceane in the rea-  
ding and meditation of the  
law of God, in our obedience  
towards him, and of the faith  
and hope we haue in his pro-  
mises. All which (as David  
saith) are more to be desired  
then gold, yea thē fine gold,  
& are sweeter then the hony  
& hony cōbe. It is also a sin-  
gular pleasure to behold the  
prouidence, wisdom and  
goodnes of God towards his  
creatures, and to consider  
how euery one of them, and  
euery part of them, are ap-  
pointed to some good pur-  
pose, and ordained for the  
vse, pleasure and profite of  
man: in these pleasures there is

neither shame, sorrow, nor  
repentance: for euery thing is  
holy, and there is no euil, vn-  
lesse it be, that wee are not  
greatly desirous to fall into  
these considerations, or be-  
cause we are ouer-weary of  
them. There are other plea-  
sures which are natural, as to  
eate when we are hungry, to  
drinke when we are thirsty,  
to rest when we are weary, &  
such like; by the sweetnesse  
wherof, our good God, which  
is a louer of our welfare,  
would stirre vs vp to be care-  
full of our selues. There are  
also some which are super-  
fluous & vnprofitable, as that  
of Socrates, which was accu-  
stomed to stand in one place  
gazing at the Sunne, fro the  
rising therof vntill Sunne set:  
or as the Deere that deligh-  
teth



reth to gaze so long on the  
bowe, vntil he is hit with the  
bolt: or that of fundry o-  
thers, which they take in tricke  
king toyes, as in engrauiing  
or such like: other some spend  
the most parte of the day at  
the dore, to shew their beau-  
ties, & to behold the passen-  
gers by: not vnlike *ḥ*wokies  
of Syria, which delight to  
barke against the Moone,  
spēding their time about no-  
thing, which euery mā ought  
to hold most precious, and  
especially gouernours, who  
are alwaies to be employed in  
matters of great consequēce,  
whereof the charge is such,  
that if they discharge their  
duty, they shall hardly haue  
so much leasure, as to eat  
their meat, & take their rest,  
vnlesse they omit some of

250    *The Picture of a*  
that time which should bee  
employed in publike affaires.  
Moreover there are other  
pleasures which are lewd, &  
are termed by the name of  
carnall & worldly pleasures,  
& these are they whereof at  
this present I purposed to dis-  
course. Herein let vs resolute  
ourselues, that it is not suffi-  
ciēt to do our endeuour, that  
according vnto the example  
of S. Paul, & following his  
aduice & cōsaile, we do ap-  
ply our selues to the persons  
with whom we liue, and that  
we transforme our selues vnto  
them, though that their  
natures be oftentimes diffe-  
rent & disagreeing from vs;  
but withall, wee must apply  
our selues to the suddaine  
chaunces and sundry acci-  
dents of this life, and keepe  
our

our minds alwaies in one estate and condition, whether wee be poore or rich, as it is said of Socrates, that vnto what house soeuer he came, were it to the Kings palace, or the beggers cottage, were he in Silkes, Veluet or Frise, he alwaies kept a decorum & a comelines in his behaviour, befeeming such a philosopher as he was. So in like manner must we apply our selues & learne to vse al alterations and changes, whether they should be ease or labour, honour, or dishonor, pouerty & riches, friends and enemies, health & sicknes, imprisonment & liberty, rest & paines, sorroꝝ and gladnes, without doing any thing vnprofitable or not befitting a Christian, or disagreeing, & not befeeming



252 *The Picture of a*  
ming our estate & condition  
and in so doing, a man that  
shal moderately & wisely en-  
ioy any pleasure as God shall  
minister him occasiō, giuing  
thanks vnto him, & acknow-  
ledging his goodnes, oughe  
much more to be cōmended,  
thē he that refuseth his grace  
and fauour, depriving him-  
selfe of those giftes & talents  
which God hath giuen and  
offered him: for he doth it ei-  
ther through contempt, su-  
persticiō, or detestable pride,  
thinking himselfe to be more  
wise in reiecting, then accep-  
ting the goodnesse that God  
hath offered him.

1 Worldly gladnesse ri-  
deth vpon the wings of time,  
but he that sitteth surest, may  
be ouerthrowne.

2 Conceale thy delights  
in

perfit Common wealth. 253  
in thy heart, lest shamefully  
they be discovered.

3 Delight is the brook of  
euils, quenching the light of  
the soule, & hindering coun-  
sell, turning men aside from  
the right way.

4 The delight of the hart  
addeth length to life, but sor-  
row of life hasteneth death.

### *Of Intemperance and Gluttony. Cap. 37.*

**I**ntemperance is an enemy  
to frugality, a daughter to  
excesse, a foe to tempe-  
rance, & a fauourit to im-  
moderate appetite, that cra-  
ueth daily more then it nee-  
deth, like an vnthakful beast,  
vnwilling to gratify the plea-  
sure done it, which liues as a  
flaue to the mouth & belly:  
for what can be more vile &  
loath-

254 *The Picture of a*  
loathsome, there is the drunkard,  
whose mouth is the lodge of  
poisoned savors, whose body  
through excess doth tremble  
& shake, whose promises are  
large, whose tongue bewra-  
th secretes, whose minde is  
soone changed, whose coun-  
tenance is transformed: for  
where drunkenness reigneth  
there secretie beareth no  
sway: for commonly when the  
head is full of wine, the tongue  
is set at liberty; besides, this  
wine doth not onely suffice a  
drunkard, neither is he con-  
tēt with many sorts of wine,  
as sacke, bastard, hipocras, &  
such like, but hee drowneth  
his senses in all variety of li-  
quor, making himself the mas-  
ter of excess. O desire insa-  
tiable, O fire inquenchable.  
This is the nursery of all coti-  
tion



tion and strife: for as the wise  
man saith, Much drinking of  
wine kindleth the coales of  
wrath, and is the roote of all  
misbelief & ruine, and the se-  
quel therof is fornication, yea  
fornication, wine, & drūken-  
nes, bereue noble minds of al  
strength and courage, cor-  
rupt the bloud, dissolue the  
whole man, & finally make  
him forgettull of himselfe al-  
together. Therefore the A-  
pottle writeth, Be not drūke  
with wine, wherein is lasci-  
uous wanton lust. And that  
wise king saith, That wine is  
a leacherous thing, and that  
drunkennes is full of strife &  
dissentio. The childrē of Ra-  
chab, & the sons of Zachary  
dranke no wine, nor no other  
kinde of strong drinke that  
might overcome their sēses.

*Gluttony*

256 *The Picture of a*

Gluttony the mother of vncleannesse, bringeth forth a more vncleane daughter: for it is very agreeable to reason, that what is already vncleane, should become as it were more disparged with vncleannesse. For all those which commit fornication, are like vnto the bakers ouen made hote with fire. The princes & rulers begā to rage through wine: for the belly which is daintily fed, most willingly of it self embraceth carnall pleasures, & extreme rage of vncleane lust, which doth not only effeminat the mind, but also weakneth the body, and indaungereth the person in this life, and bringeth both body and soule in peril of damnation in the life to come: for al the sinne that

a mā committeth, is without  
the body, but he that offendeth  
in fornication, committeth  
an offence against his  
owne body. Heate & lust are  
the harbingers of fornicatiō,  
& it is alwaies combinat and  
accompanied with vncleānes,  
& vndeceatnesse, but sorrow  
& repentance do speedily o-  
uertake it: for the lippes of an  
harlot (saith Salomon) or like  
vnto a dropping hony cōbe,  
and her throat is more neate  
and cleaner then oile, but the  
end & latter daies of her are  
as bitter as wormwood, and  
her tongue is as sharpe as a  
two edged sword. Let al men  
therefore eschue this odious  
vice, which though at the first  
it seeme pleasant, yet in the  
end it will wound like Basi-  
licocks, which slay & kil men  
with



258 *The Picture of a*  
with the poyson of their  
sight.

1 Sobriety cōteineth that  
in a wise mans thought,  
which a foole without discre-  
tion hath in his mouth.

2 Gluttony stirreth vp  
lust, drieth the bones, and  
more die by it, then perissh  
by the sworde.

3 Intemperance is a root  
proper to euery disease, and  
he that too much pampereth  
himselfe, is a heauy foe to his  
owne body.

4 Intēperance increaseth  
anger, & anger in extremitie  
extinguisheth vnderstāding  
opinion and memory.

*Of Lust, and Law-  
lesse delights.*

Cap. 38.

Lust

**L**Vst is a desire againſt reaſon, that enforceth vs to couet beyōd our power, a furious and an vnbridled appetite, which procureth vs to act beyond our nature, & to die before our time, in that it rooteth al good motions out of the minde of man, leauing no abode for vertuous actions: for in the beginning of mans life bread & water was his foode, & a ſimple garment with a poore cottage were thought ſufficiēt to couer his deformity: but now the fruits of trees, the ſundry ſortes of graines, the rootes of hearbs, the fiſhes of the ſea, the beaſts of the land, the foules of the ayre, doe not ſatisfie the greedy appetites of gluttons, and rauening men; now they ſeeke for pleaſant diſhes

260     *The Picture of a*  
dishes with painted colours,  
they procure delicates and  
hot spices, choice meats, sug-  
gred morsels for their dainty  
mouths, those things do they  
feed vpon, which be curioul-  
ly wrought by the art of coo-  
kery & other officers: one by  
stamping & straining chan-  
geth some things from their  
proper nature, labouring by  
arte to make that accident,  
which of it selfe is a substance:  
another compoūdeth things  
together, to make that deli-  
cate, which of it selfe is vnple-  
sant: & all this is to turne ex-  
cesse to hunger, to bring an  
appetite to the stomacke op-  
prest with saturity, and to fill  
the greedy desire of glutto-  
ny, rather thē to sustaine the  
weaknes of nature. Glutto-  
ny is an enemy to health, a  
friend



friend to sicknes, the mother  
of wanton lust, and the in-  
strument of death. Bee not  
greedy, saith the wise man, at  
any banquet, nor feede not  
on euery dish: for with the  
dinerfity of dishes the health  
is indangered, and through  
surfet of wine many haue pe-  
rished: meate is ordained for  
the belly, and the belly to re-  
ceiue the meat, but God shal  
destroy both the one and the  
other. Gluttony requireth a  
costly & chargeable tribute,  
but yet yeeldeth a very base  
and vile rent: for how much  
more delicate the meate is, so  
much more odious are the  
fruits thereof. Gluttony di-  
stēpereth the body, corrup-  
teth the stomacke, and ma-  
keth al partes noisome: glut-  
tony did shut vp the gates of *Gen. 3.*  
Paradise

262     *The Picture of a*  
Paradise against mankind:

*Gen. 25.*     gluttony caused Esau to sell  
his inheritance: gluttony was  
the maine path which ledde

*Gen. 40.*     Pharaos baker to the gal-  
lowes: gluttony was the in-

*Mat. 14*     strument that wrought Iohn  
Baptist his death: Nabuzar-

don the chiefe cooke of the  
king of Babilon, burnt the  
temple, and destroyed the ci-

*Dan. 5.*     ty Ierusalem. Balthasar the  
king of Babilon in his great

and sumptuous banquet, saw  
a hand writing on the wall,

*Mene, Thekel, Phares,* & the  
same night he was killed by

the Caldeans. The people of  
Israel late downe to make

good cheere, and rose vp to  
play: but whilst the meate

was yet in their mouthes, the  
wrath of God fell vpon them

and destroyed them all, for  
they

their voluptuous and lewd  
kind of living. The rich man  
which did feast, banquet, and  
abound in worldly pompe &  
vanity, is buried in hell. Vi-  
tellius also was so much gi-  
uen to gluttony and excesse,  
that at one supper he was ser-  
ued with two thousand seue-  
rall kind of fishes, and with  
7000. flying foules. Also A-  
ristotle mocking the Epi-  
cures, said, That vpon a time  
they went all to a temple to-  
gether, beseeching the gods,  
& that they would giue them  
necks as long as Cranes and  
Hérons, that the pleasures &  
taste of meat might be more  
long, cōplaining against na-  
ture for making their neckes  
too short.

**L**echery is a strong  
tower of mischiefe, and hath  
many



264    *The Picture of a*  
many vpholders, as needi-  
nes, palenesse, anger, lust, dis-  
cord, loue, and longing.

2 Concupiscence in de-  
crepit olde age, is loath-  
somnes, in youth excesse, &  
betweene both, the fruite of  
idlenes.

3 Concupiscence is an e-  
nemy to the purse, and a foe  
to the person, a canker to the  
mind, procuring blindnesse  
to the vnderstanding, hard-  
nes of hart, & want of grace.

4 Cōcupiscence is a sinne  
finished with sorrow, a lust  
that groweth by cōtinuance,  
an infamy nourished by las-  
ciuiousnes.

### *Of Enuy.*

Cap. 39.

**E**Nuy is a griefe arising of  
other mens prosperity, to  
which

which vice malignity is al-  
waies a confederat: this hate  
or enuy springeth of certaine  
pleasure or delight, concea-  
ned by other mens harme, al-  
though it reapeth nor enioy-  
eth pleasure or profite there-  
by, yet as being an enemy  
to vnity, reioyceth thereat.  
This triuall vice is said to be  
the mother of wickednes, and  
accounted to sit in an imma-  
ginary theater, her palace is  
a dim & hollow vaute, where  
in she waxeth pale & wanne,  
as hauing the cōsumption of  
the liuer, looking askwint, as  
borne vnder Saturne, flow-  
ing with gall, as hauing no  
affinity with the doue, neuer  
reioycing, being conceaued  
without a splene, yet smileth  
at other mens misfortune,  
being in a league with the

N Cro

266     *The Picture of a*  
Crocodile: shee is alwaies  
carefull, and neuer resting, as  
though she were an arme of  
Ixions wheele. This vice, as  
the Poets doe say, is a mon-  
strous vermine, and an ene-  
my to concord, engendred  
and hatched by the vgly Me-  
gera of hell, that feedes and  
crâmes her gorge with dra-  
gons, and fomes out againe  
deadly poyson; then which  
vice, nothing is more perni-  
cious to the estate of the cō-  
mon welth: for what may be  
more vnseemely and dete-  
stable, then one man to pine  
away at an others good e-  
state, or reioyce at an others  
harne? The causes that doe  
bring foorth this yile bratte,  
are many, (as diuers doe re-  
hearſe) whereof one, as I my  
self by experiēce haue partly  
knowne,



knowne, is, that whereas some  
springing from base stocke,  
and withall like the Scaribe,  
bearing lowe thoughts, yet  
haue enuied and grudged at  
others, that both by nature  
and nurture, were well qua-  
lified, & of good deserts, be-  
cause they were not willing  
to see any other prosper or of  
any estimation and dignity;  
not because they hate praise  
or dignity themselves, but  
because they haue nothing in  
themselves worthy of fame,  
nor any sparkle left by their  
posterities, that might right-  
ly chalēge any prerogatiue:  
and this is the meanest sort  
of enuy. Some other are en-  
uied by the better sort, for  
their hauty & insolent pride,  
who will admit no coequall,  
or second. Such a one was

Sesostris, who was so proud  
& haughty, that whensoever  
he went to the temple or any  
whither in publike, caused  
his chariot to be drawne by  
foure tributary Kinges or  
great Lords, instead of hor-  
ses : shewing thereby, that  
none of the other kings or  
captaines were to be com-  
pared to him in vertue and  
prowesse. And this sorte of  
enuy is somewhat tolerable.  
Some others are enuied, be-  
ing promoted to honour and  
dignity, or increasing in  
wealth & substance: so like-  
wise the good of the euill &  
lewd sort, are hated for their  
goodnes and vertue, which  
vice is intolerable, and as  
vnfit to be in the Common  
weale, as a coward in warres:  
wherefore saith a worthy man  
named

named Demorus, that the lawes did not forbid euery man to liue according to his owne wished desire, vnlesse the one were enuious & iniurious to the other : meaning, that enuy was the onely beginner and stirrer vp of hatred, and of other vices. Such was the enuy of Themistocles, who repined and was puffed vp with great enuy, when he perceyued Melciades to be honoured for his conquest, that he could not take quiet rest, and beyng demaunded what might be the cause thereof, answered, that the triumphes of Melciades would not suffer him to take any rest. Wherein he shewed himself a vitious man and worthy of reproch. But on the cōtrary side, Socrates



270 The Picture of a  
being told that he was enuied of one, appeased his anger and answered, It is not material: allcadging, The harme will be his, and not mine: for both his owne ill hap, and my good successe, shall torment and put him to paine: Adding that of Horace, *Invidus alterius rebus macrescit opimis*: The envious man pines away, to see an others prosperity.

1 A discreet man had rather be enuied for provident sparing, then pitied for his prodigall spending.

2 Envy is the daughter of pride, the companio of magnificence, the beginner of secrete sedition, & the perpetual corrupter of vertue.

3 Envy swalloweth vp the greatest part of her own poison.

4 The

4 The enuious man that carieth hatred in his face, and folly in his head, is combred with two wormes, the one fretteth life, the other consumeth goods.

## Of Couetousnes.

Cap. 40.

**C**ouetousnes is a deformity of the soule, wherby a man most greedily desireth to heape riches frō all partes without measure, regarding not how vniustly hee detaineth goods belonging vnto others, so that he may augment his riches, which he gathereth with great trauailes, & keepeth them with more dāger. The couetous man is alwaies ready to aske, but slow to giue, and bold to deny: all that hee spendeth, he

N 4

thinketh

thinketh it lost, and after expense he is full of sorrow, full of complaints, froward and hard to please, hee is pressed with care, & sigheth through the remembrance of that which is spent, he is troubled in minde, tormented in body, & if ought goe from him, it is much against his will, GOD wote, hee maketh his owne gifts glorious, and embraceth not that which hee receiueeth from others, he giueth in hope to receiue, and of his giftes he maketh his gaine, he is free of expense where others beare charge, very sparing in spending of his owne, he forbeareth his food, his treasure to encrease, he pineth his body, to multiply his gaine, hee putteth backe his hand, when hee ought



ought to giue, but he stretcheth it farre forth, when he is to receiue any thing: howbeit, the wealth & substance of the vnrighteous shalbe dried vp as a riuer, because goods euill gotten are soone againe consumed; for it is a iust iudgement, that wealth of euill beginning, should haue an euill ending, & that those things which be vniustly gathered, should bee vniustly and vnthriftilly scattered: The couetous man hath therefore his condemnation in this life, and in the life to come. Tantalus, as the poet saith, thirsteth amidst the waters; euen so the couetous man stādeth in need amōgst all his great wealth, to whom that which hee hath, doth as much good, as that which he

274     *The Picture of a*  
hath not, because hee neuer  
vleth it, but alwaies gapeth  
after things not as yet obtain-  
ed: hee is, saith the Wise  
man, as though hee were  
rich, when he hath nothing,  
and is as though hee were  
poore, when he flourisheth in  
welth. The couetous man &  
the pit of hell do both of the  
deuoure, but they do not di-  
gest, they receiue both, but  
they doe not render againe:  
the niggard doth neither pi-  
tie those that suffer affliction,  
nor yet haue compassion  
of those that are in misery,  
but hee forgetteth his dutie  
to GOD, and the due to his  
neighbour, seeking his owne  
harne and disquietnesse: for  
hee holdeth backe the due  
vnto God, he denyeth to his  
neighbour things necessary,  
and

and withdraweth from himselfe things that be needfull, he is vnthankfull to GOD, vnkinde to his neighbour, & cruell to himselfe. To what vse hath the couetous man substaunce, and to what end hath the spitefull & malicious man gold? how can he that is euill to himselfe, be good to others? Or he that taketh no profite of his owne gotten goods? He that hath the substaunce of this worlde, and seeth his brother in necessity, and shutteth vp his compassion from him, howe dwelleth the loue of GOD in him? For hee loueth not his neighbour as himselfe, whom he suffereth to perish for hunger, and consume for neede, neyther doth he loue God above all thinges, who  
more



276 *The Picture of a*  
more then God, respecteth  
gold and siluer.

1 The couetous man bet-  
tereth no man, and worse be-  
friendeth himselfe.

2 A couetous mans purse  
is the deuils mouth, his life is  
to liue a begger, and his end  
to die in want.

3 Riches gathered by the  
couetous, are lightly wasted  
by the prodigall person.

4 The couetous man can  
learne no truth, because hee  
lotheth the truth.

### *Of Vsury.*

Cap. 41.

**V**Sury is an actiue element  
that consumeth all the  
fewell that is layed vpon it,  
gnawing the debtors to the  
bones; and sucketh out the  
bloud

bloud & marrow from them,  
ingendring money of money,  
contrary to the disposition of  
nature, and holding a disor-  
dinate desire of wealth; of  
which it may be said, as it was  
to Alexander, of the Scythi-  
ans, What needest thou of  
riches which constraîne thee  
alwaies to desire? thou art the  
first, which of abundance hast  
made indigence, to the end  
that by possessing more, thou  
mightest with more ease by  
vnlawfull vsury enioy that  
thou hast not. This vice is so  
lothsome, and contrary to e-  
quity and reason, that all na-  
tions, which were led by the  
instinct of nature, haue al-  
waies abhorred and cōdem-  
ned it, in so much as the  
conditiō of theeuers hath bin  
more tolerated, then vsury:  
for

278     *The Picture of a*  
for theft was wont to be pu-  
nished but with double resti-  
tution, but vsury with qua-  
druple: and to speake truly,  
these rich & gallant vsurers  
do more robbe the people, &  
purloine from them, then all  
the publike theeves that are  
made examples of iustice in  
the world. It is to be wished,  
that some would examine v-  
surers books, & make a bon-  
fire of their obligatiōs, as that  
Lacedemonian did, whē A-  
gesilaus reported, that he ne-  
uer saw a cleerer fire: or that  
some Lucullus would deliuer  
Europe frō that contagion, as  
that Romane did Asia in his  
time. Licurgus banished this  
canker worine out of Sparta,  
Amasis punished it severely  
in Egypt, Cato banished it  
out of Sicilia, & Solon con-  
demned



deinned it in Athens. How much more should it be held in detestation amongst Christians? S. Chrysostome compareth it fitly to the biting of an Aspe: as he that is stung with an Aspe, falleth asleepe as it were with delectation, but dieth yer he awaketh: so money takē in vsury, delighteth & contenteth at the first, but it infecteth all his possessours, & sucketh out the marrow of them suddenly. Seeing that it is so abominable by the lawe of God and nature, let vs shūne it as a toad, & fly from it as from a Cockatrice. But if these perswasions will not serue, let them turne their eies to these examples following, wherein they shal see the manifest indignation of GOD ypon it.

280     *The Picture of a*  
Sergius Galba, before hee  
came to be Emperour, being  
president of Affrica vnder  
Claudius, when as through  
penury of vitailles, corne,  
& other food were very spa-  
ringly shared and deuided a-  
mongst the army, punished a  
certaine souldier, that solde a  
bushell of wheate to one of  
his fellowes, for a hundred  
pence, in hope to obtaine a  
new share himselfe : in this  
maner he commaunded the  
Questor or treasurer to giue  
him no more sustenance, since  
he preferred lucre before the  
necessity of his owne body,  
and his friends welfare, ney-  
ther suffred he any man else  
to sell him any, so that he pe-  
rished with famine, and be-  
came a miserable example to  
all the army of the fruites of  
that

*perfit Common wealth. 281*

that foule dropſie couetouſ-  
neſſe.

1 Vſury is like a whirle  
poole, that ſwalloweth what  
ſo euer it catcheth.

2 The ſerpent hidden in  
the graſſe, ſtingeth the foote,  
& the vſurer vnder ſhadow  
of honeſty, deceiueth the  
ſimple.

3 Vſury deceiues the  
belly, taketh away the ti-  
tle of gentry, and becom-  
meth careleſſe of the ſoules  
ſafety.

4 Couetouſnes findeth  
out vſury, vſury nourisheth  
idlenes, idlenes is the bring-  
er forth of euils.

## *Of Ambition.*

Cap. 42.

Ambi-



**A**mbition is an vnmeasurable desire to enioy honors, preferments, estates & great places of dignity; it is a vice of excesse, and contrary to modesty: repugnant to this, amongst the Romanes there was decreed a law, to this end or purpose, viz. that none might obtaine any dignity, or other function, by proouing liberall, bestowing giftes, or in vsing any other vnlawfull meanes; which law yeelded no fauour to the offender: For whosoeuer were found guilty & condemned, should assuredly suffer death. Which law, doubtlesse, was needfull, waying what sundry calamities by ambition happen: for they that be ambitious, are, as it were, with Iccarus wings carried with

an

an vnſatiabſe deſire of ſuffe-  
raignty, admitting of no pe-  
riod, or ſtay, from the loweſt  
centure, to the higheſt hea-  
uē. If they that are with this  
vice attainted, doe obtaine  
any authority, then as ſuppo-  
ſing the rights of law to bee  
in their owne handes, they  
will effect what they liſt,  
deeming whatſocuer is plea-  
ſing vnto them, is lawfull. By  
reaſon hereof, they do ſeuer  
themſelues, as though they  
were by nature melācholike,  
& giuen to embrace ſolitari-  
neſſe, fearing contradic-  
tiōs, or cenſure of any others  
touching their enormities,  
wherby diuers iniuries haue  
riſen: For as Oſorius ſaieth,  
The more hawtie mind and  
noble a man hath, that is deſi-  
rous of glory & eſtimatiō, the  
more

284     *The Picture of a*  
more easie hee is to and fro  
carried by euery blast, to  
accomplish any thing against  
equity. To this lothsome vice  
couetousnes, must needs be  
annexed a property, other-  
wise the vaine glory of am-  
bition and prowde ostenta-  
tion of the ambitious man,  
could not bee suggested:  
whose *summū decus* & chiefe  
*decorū* of honor, do consist  
in being imperious, & carie  
a great port, & sway: to the  
vnderpropting whereof, his  
authority must needs bee a  
means to procure him coine,  
to cure his care, and vphold  
his calling, which is contrary  
both to the law of God and  
man, & against the right rule  
of modesty. Aristotle ter-  
meth him modest, who desi-  
reth honour as he ought, and

no



no otherwise then it becometh him: but he that desireth it more then he ought, by an vnlawfull meanes, is ambitious, & is carried away with the perturbation of intemperacy. Ambition neuer suffreth those that haue once entertained it, as a ghest, to enioy their present estate quietly, but maketh them alwaies empty of goods, and needy, it causeth them to cōtemne that which they haue gotten by great paines and trauaile, and which not long before they desired very earnestly, by reason of their new imaginations and conceites of great matters, which they continually practised, but haue neuer their minds satisfied and contented: the increase of power & authority

286 *The Picture of a*

is the cause whereby they are induced, and carried headlong to commit all kinde of iniustice, flattering themselves in furious and frantike actions; that they may haue access to the end of their infinite plottes, and enioy that proud and tirannicall glory, which contrary to all dutie they haue after. Spurius Melius a Senatour of Rome was murdered for his ambition; and his house rased by Tici-  
mātus the dictator of Rome, because he sought by meanes of certaine dole or distribution of wheat, to make himselfe king of Rome. Marcus Manlius was also for the like occasion, throwen downe from the toppe of a rocke. Therefore it appeareth sufficiently vnto vs, how perniti-  
ous

per-  
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rect

ous this vice of ambition is  
in the foules of great men,  
and woorthy of perpetuall  
blame.

1 Ambition is a serpent,  
which pryeth into euery  
mans thoghts, & silyly insinu-  
ateth her selfe into the bow-  
els of men.

2 The ambitious man,  
that endeuoureth to plunge  
and depresse another, to en-  
ioy pretermēt, in stead of su-  
periority, attaineth indignity.

3 Men that are enuious,  
placing their thoughts in the  
hiest theater of honour, their  
fortune beyng lowe, must  
needs liue a male-contented  
life.

4 An ambitious person  
will alway wander astray out  
of the right way, to attaine to  
the height that his hart desi-  
reth.

5 The



5 The ambitious is of  
such vnaacquainted fittes, and  
mouing spirites tempered,  
that he neuer contents him-  
selfe in any vocation.

## Of Anger.

Cap. 43.

**A**nger is *furor brevis*, a  
short fury, or as Aristotle  
saith, the suddaine inflama-  
tion of the bloud, causing the  
motions of the spirits, and al-  
teration of the hart: it is also  
a desire of reuēge, or a reck-  
lesse care of friendship, and  
an enemy to reason; whereby  
springeth such a hurly burly  
in the mind, that reason, du-  
ring this fury, cānot be heard,  
nor vnderstanding obeyed;  
no more then lawes or ma-  
gistrates are regarded in a  
state

state torne and rent with euil  
dissentio: but in this trouble,  
the passions, which do waxe  
most mutinous and trouble-  
some to the quiet rest of the  
spirites, doe first arise in the  
appetible and concupiscible  
part: that is to say, in that  
part where the soule doth  
exercise his facultie of desi-  
ring or reiecting things pre-  
sented vnto her, as being  
things contrary to her wel-  
fare and preservation. Chol-  
ler knoweth not how to be  
silēt, but is very rash, vnwa-  
ry & vnaduised in all things:  
whereby it happeneth, that  
those headlong persons rūe  
often into such daunger, as  
they neuer gette out, by rea-  
son of their anger. Citrus &  
Calisthenes were the occa-  
sion of their owne destru-  
O tion,

290 *The Picture of a*  
tion, for that they had bene  
ouerbold in reproouing A-  
lexander; wheras by modest  
& humble admonition they  
might haue reclaimed him,  
saued themselues, and got-  
ten the grace and fauour of  
their lord and master, C. Fla-  
minius, and M. Marcellus,  
two consuls of Rome, both  
valiant and hardy souldiers,  
were notwithstanding surpris-  
ed and ouerthrowen in the  
end by Hannibal, by reason  
of their ouermuch froward-  
nes, & making too hasty trial  
of their fortune; wheras con-  
trarywise, Fabius Maximus  
being a more sober and tem-  
perate Captaine, neuer en-  
terprised any thing, but with  
great aduisednesse, and with  
such deliberation, confide-  
red of the circumstance of  
each



each thing, that Hannibal could neuer entrappe him in his ambushes, though he placed them neuer so cunningly. When Hieron king of Sicilia had murdered certaine of his friendes, and the report knowne thorowe the countrey, Epicharmus, who vnderstood of the matter, within a while after was bidden to supper with the king, and by reason of his abundance of choller he could not dissemble, but cried out as soone as hee saw the king, and reprovued him for his infidelity and horrible murder, saying, Why didst thou not call mee to the sacrifice that thou madest of thy friends? which was the cause that he lost his owne life also, and by this meanes made

292 *The Picture of a*  
the tyrant more feare and  
cruell then hee was before.  
Plutarch also reporteth, that  
when Dionysius the tyrant  
asked the wise men of his  
Court, which copper was  
the best, Antiphon answered  
very readily, that in his  
opinion that was the most  
excellent, whereof the Ar-  
thenians had made the pi-  
ctures of the two tyrants,  
Arinodius & Aristogitô. This  
was a quicke answer, & spo-  
ken in anger; which not-  
withstanding so stucke in the  
minde of the tirant, that hee  
could neuer bee appeased,  
but with the life of him that  
uttered it: which verifieth  
the saying of Quintilian, co-  
cerning those bitter and cho-  
lerike natures, viz. that had  
rather lose their liues, then  
haue

*perfit Common wealth. 293*  
haue a bitter girde.

1 There is no safe counsell to bee taken from the mouth of the angry man.

2 He detaineth himselfe frō anger, that remembreth his ende, and feareth GOD: the one restraineth presumption, the other appealeth impatience.

3 Anger is an inwarde griefe, and vexation of the minde, thirsting after reuenge.

4 With the angry man we must not be importunate in matters of consequence, but should deferre our petition vntill a cōuenient time, which might mitigate his anger.

O

3

O



*Of Sedition.*

Cap. 44.

**S**edition is an euill quality,  
which so much troubleth  
the quiet rest, & pactions of the  
soule, & is accompanied with  
most dangerous effects, and  
yet nothing so dangerous as  
those which follow after. For  
why? These first motions, be-  
ing bred and formed in that  
part, by meanes of the object  
which presenteth it selfe, doe  
passe forth incontinently in-  
to the irascible part of the  
minde, that is to say, to that  
part, where the soule seekes  
all meanes possible of obtai-  
ning or auoyding that which  
seemeth vnto her good or  
bad: for the auoiding hereof  
we must not imitate nature,  
which,

*perfit Common Wealth. 295*

which, as Empedocles saith,  
vseth no other means to de-  
stroy, ruinate and ouerthrow  
her creatures, then discord,  
& sedition, and (as Thucidi-  
des saith) comprehendeth in  
it al kind of euils. Seditiō the  
being taken generally, is no-  
thing els but an euill impo-  
stume, so hurtfull to al estates  
and Monarchies, that it is the  
seed and roote of all kind of  
euils, euen of those that are  
most execrable, it ingen-  
dreth & nourisheth want of  
reuerence towards God, dis-  
obediēce to magistrates, cor-  
ruption of maners, change  
of lawes, contempt of iustice,  
& base estimatiō of learning  
& science. Thucidides spea-  
king of the generall dissen-  
tion amongst the Grecians,  
for diuersitie of governmēt,

which they sought to bring in among themselves, some desiring to be governed in a Democratic, others in an Oligarchie, rehearseth incredible evils that arose of that warre. As soone (saith he) as any mutinies, disturbāces or vprores were known to be comitted in one place, others were encouraged to doe worfe, as to enterprise some new Stratageme, to shewe that they were more froward then others, or more insolent & hote in reuēging themselves. This is that which Diamades objected to the Athenians by way of reproch, that they neuer intreated of peace, but in mourning gownes: namely after they had lost many of their kinsfolks in battels & skirmishes  
after



*perfect Commonwealth.* 297  
after long sedition.

1 Sedition is a hell to the minde, a horror to the conscience, suppressing reason, and inciting hatred.

2 There is no greater cruelty then sedition, whereby a man continually murthereth himselfe living.

3 A seditious man waxeth leane, with the fatnes of his neighbour.

4 Hidden seditiō is more dangerous, then open enmity.

## *Of Warre.*

### *Cap. 45.*

*W*Arre is of two sortes; eyther ciuill, or forraine: ciuill warre is the ouerthrower of all estates & monarchies, and the very roote of al euil,

O 5 which

298     *The Picture of*  
which ingēdreth want of re-  
uerence towards God, diso-  
bedience to Magistrates, cō-  
tēpt of iustice, being sprung  
of the diuersitie of religion;  
but in effect, ambition. And  
forreine warre is a more law-  
full contention, as being or-  
dained for religion sake, and  
to procure peace and vnitie.  
This ciuil war stirreth vp a-  
gainst himselfe, both the ha-  
tred & weapōs of his neigh-  
bours, to him that desireth it.  
For hee that vexeth his sub-  
iects vnworthily, seeking ra-  
ther to rule ouer them by vi-  
olence, then to gaine their  
good wil with iustice, he quite  
ouerthroweth his countrey,  
preferring dominion and  
greatnes of his power, before  
the benefit of the same: he is  
brought oftentimes in sub-  
iection

iection to his enemies, and  
diminisheth his owne autho-  
ritie, whiles he laboureth to  
posseffe another mans right  
by violence. Augustus the  
Emperour said, That to haue  
lawfull warre, it must bee  
commended by the gods,  
and iustified by the philoso-  
phers. And Elius Spartianus  
affirmeth, that Traian one-  
ly of the Romanes, was  
neuer overcome in battel,  
because hee vndertooke no  
warre, except the cause  
thereof was very iust. But  
wee may well say, that no  
warres betweene Christians  
a so iustified, but that still  
there remaineth some cause  
of scruple. Moreouer wee  
see, that the famine and pe-  
stilence most commonly fol-  
low war: for the abundance  
of



300      *The Picture of a*  
of all things being wasted,  
want of victuals must needs  
follow, wherupon many dis-  
eases doe growe. Briefly it  
bringeth nothing with it, but  
a heape of miseries, and easi-  
ly draweth and allureth the  
violence and euill dispositiō  
of many, to follow the estate  
of time: for they that desire  
a chaunge, are very glad of  
such an occasion, to ground  
their platformes vpon, which  
they could not do in time of  
peace, because men are then  
of better iudgement and af-  
fection, as well in publike, as  
also in priuate matters. It  
was for these considerations,  
that Phocion the great Cap-  
taine of the Athenians la-  
boured to stoppe the warre,  
which the people of Athens  
determined to make against  
the

the Macedonians, at the perswasion of Leosthenes: and being demāded, whē would he counsaile the Athenians to warre? When I see (quoth he) that the yoong men are fully resolved to leaue their riot, that rich men contribute money willingly, and Orators abstaine from robbing the Common welth. Neuertheles, the crune was leuied against his counsell: and many wondring at the greatnes and beauty thereof, asked him, how hee liked that preparation. It is faire for one brunt, said Phocion: but I feare the returne and continuance of the warre, because I doe perceyue, that the city hath no other meanes to get money, or other furniture, or men of warre besides those.

And

And his foresight was approved by the event: for although Leosthenes prospered in the beginning of his enterprise, (wherupon Phocion being demaunded, whether hee would not gladly haue done al those great and excellent things, answered that he would, but not haue omitted that counsell which he gaue) yet in the end hee was slaine in the voyage, the Grecian army ouerthrowne by Antipater & Crateres too Macedonians; and the city of Athens brought to that extremity, that it was constrained to send a blanke for capitulatio of peace, & to receiue within it a garrison of strangers. Thus it falleth out comonly to those, that seeke for warre by al means, either  
by



by right or by wrong.

1 Warre should be consideredately begun, but speedily ended.

2 The euent of warre are doubtfull, but the dammage certaine.

3 Warre by might maketh his ancestors who he pleſeth.

4 Where there is confusion, there is diuision, & both are the procurers of warre.

*A Conclusion to the  
Magistrates.*

Cap. 46.

TO further the gouernment of a comon welth, many prouiſoes may be inuented, which muſt be aſwell noted to the ſimple, as to the careful magistrate, vpon who relieth the charge hereof, not applying himſelfe outwardly to  
that

that which his conscience inwardly reproveth, lest hee should be said, wilfully to resist the lawe of God. What greater felicity can happen to any earthly wight, when hee is by the highest Father pressed with care of ciuil regiment, that wholly dependeth vpon vertue, and onely for the accomplishment thereof is put in vre, then as beyng furcharged with this great burden, or ouerladen with it, to find a comfort to mitigate his distresse, tempered with a mild medicine of hope, that rooteth out the cākred flesh of despaire, with the plaster of trust? In this forme of gouernment, & in the flourishing state of all people, by the reforming of all degrees, it is good to strike the stith whilst the  
the

*perfit Common wealth.* 305

the yron is hote, and amend  
all faults while they are green  
and fresh, which may not be  
but by the seruitude of laws;  
& also to prouide, that in all  
points, the common sort bee  
tractable and obedient, and  
the magistrates diligent and  
careful to rule, as conscience  
and duty bindeth the: which  
being once stained with in-  
iustice, is alwaies tied with  
a guilty remorse. Otherwise  
if they practise discreetly &  
reuerently those things that  
are godly and lawfull, that  
their consciences may bee  
cleere, and others by their  
doings not offended, then it  
may bee said generally, as it  
was of the great king of Mus-  
couy, (who was thought to  
controll all the Monarches  
of the world, hauing gotten  
such



such authority ouer his owne  
subiects, as well ecclesiasti-  
call as secular, to whome it  
was lawfull to dispose, as it  
were, at his pleasure, of their  
liues and goods: no man be-  
ing willing to gaine say him,  
they also confessing publikly  
& openly his imperiall regi-  
ment, alledging withall, that  
the will of their Prince was  
the will of God, and all what  
soeuer he did, they acknow-  
ledging it to bee done by  
diuine prouidence. Hee is  
(said they) The porter of  
Paradise, The chamberlain  
of God, and the executor of  
his will. By which meanes he  
grewe so mighty within a  
litle while, that all his neigh-  
bours, which were the Tar-  
tarians, Sucuians, yea and the  
Turks themselues, canoniz'd  
him,

*perfit Common wealth.* 307

him. Where such loue and  
obediēce is wrought in sub-  
iects towards their soue-  
raigne, and of the soueraigne  
towards his subiects, there  
shall vertue enioy her free-  
dome, and possesse her priui-  
ledge by the rights of law, &  
all the people shall flourish  
with equity: Iustice shall  
maintaine peace, peace shall  
procure security, security  
shall nourish wealth, wealth  
felicity. Where want hereof  
breedes a flatte denial or not  
like sufficiency to all, in re-  
spect of this defect, let none  
be dismated, at his small ta-  
lent, or grudge at an others  
greater prosperity: for with-  
out doubt, nature hath by  
her secrete motion, denied  
none some perfect quality to  
supply that want, which in  
himselſe

himselfe breedes discontent  
or milike: for euē as the fish  
hauing no cares, hath most  
cleere eyes, so though want  
of dignity bee a disgrace to  
some, though want of coyne  
discontent diuers, & though  
lacke of wealth impaires the  
credite of many, yet nature  
hath supplied that outward  
ornamēt, with such an inter-  
nall guerdon, as a loyall and  
a louing heart guided with  
constancy, willingly dyeth  
for the good of the common  
wealth, or spendeth all his  
time in the procuring of the  
security thereof. But on the  
contrarieside, if the commu-  
nalties continue rude, & stif-  
necked in behauiour, reilai-  
ming against the precepts of  
vertue; or if officers or ma-  
gistrates securely neglect the

exc-



*perfit Common wealeh. 309*

execution of lawes: then will  
the want of gouernment  
breed licētious liberty, liber-  
ty procure opē wrong, wrōg  
doing escape scotfree: wher-  
by the people, as taking hart  
at grasse, are encouraged vn-  
to lasciuious lewdnes, & the  
most part shall be oppressed  
with violēce, by lawlesse pra-  
ctises, robberies, & intoler-  
able oppressions; & the silly  
simple shall be quelled with  
extremities, and pressed with  
open wrōgs, & the chiefest of  
all shall enioy securely ney-  
ther life, nor goods, to the  
great dishonour of officers,  
and vtter disparagement and  
scandall of the Common  
wealth.

FINIS.